A PROPHETIC GENERATION: CULTIVATING AMONG ADOLESCENTS THE HOLY SPIRIT'S LEADING THROUGH REVELATORY PHENOMENA

Michael S. Miller

B.A., Ottawa University, 1997
M.A., Grand Canyon University, 2011
M.Div. Equivalent, United Theological Seminary, 2013

Faculty Mentor
Jon Ruthven Ph.D.

A FINAL PROJECT SUBMITTED TOTHE DOCTORAL STUDIES COMMITTEE IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May 2015

United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Project

A PROPHETIC GENERATION: CULTIVATING AMONG ADOLESCENTS THE HOLY SPIRIT'S LEADING THROUGH REVELATORY PHENOMENA

by

Michael S. Miller
United Theological Seminary, 2015

Faculty Mentor

Jon Ruthven Ph.D.

Date: _____

Approved:

_____
Faculty Mentor:

_____
Associate Dean of Doctoral Studies

Copyright © 2015 Michael S. Miller
All rights reserved.

TABLE OF CONTENTS

ABSTRACT v

ACKNOWLEDGEMENTS vi

DEDICATION viii

TABLES ix

LIST OF ABBREVIATIONS x

INTRODUCTION 1

CHAPTER

1. MINISTRY FOCUS 6

   Ministry Context

2. THEORETICAL FOUNDATION 29

   Biblical Foundation

   Theological Foundation

   Historical Foundation

3. INTEGRATION 88

   Conjunction of Theoretical and Practical

   Literature Review

4. METHODOLOGY 104

   Hypothesis

   Research Design

   Data Collection and Recording Procedures

5. FIELD EXPERIENCE 111

Introduction

The Project

Data Collection Strategies

Data Analysis

6. REFLECTION, SUMMARY, AND CONCLUSION 171

General Reflections

Recommendations For Future Research

Conclusion

APPENDIX

A. SURVEYS 178

B. OPEN LETTER TO MINISTERIAL ALLIANCE 181

C. UNSEEN WEEKEND PROMOTIONAL MATERIALS 183

D. TEACHING NOTES 187

BIBLIOGRAPHY 195

ABSTRACT

A PROPHETIC GENERATION: CULTIVATING AMONG ADOLESCENTS THE HOLY SPIRIT'S LEADING THROUGH REVELATORY PHENOMENA

By

Michael S. Miller
United Theological Seminary, 2015

Faculty Mentor
Jon Ruthven, Ph.D.

The purpose of this project is to test a prophetic ministry training model in Liberal, Kansas designed to foster growth in adolescents' understanding of prophetic gifting. The training provided a phenomenological singular experimental case study whereby adolescents participated in lectures, clinics, and an activation exercise to test their newfound knowledge in a public ministry setting. The researcher evaluated results from a qualitative strategy utilizing questionnaire comparisons triangulated with verbatim interview responses gathered within focus groups and journals completed by context associates. The project resulted in increased devotional zeal, nascent prophetic gifting, and a heightened appreciation of the Holy Spirit's activities.

ACKNOWLEDGEMENTS

Initially, I wish to express my sincere appreciation to my wife Christina for her encouraging perspective during this doctoral process. Her willing sacrifice of time, attention, and finances allowed me freely to pursue this God-ordained opportunity. Without her willingness to serve periodically as a solo parent during the last few years, the quest for the Doctor of Ministry would have remained a far off dream.

Furthermore, I owe a debt of gratitude toward our children: Christian, Ashley-Marie, Faith, and Nathan. They provided me with the grace to concentrate on this educational dream during some of their most formative years. I appreciate their willingness to sacrifice Dad's presence at various tournaments, games, and outings. To this point, I also share my present accomplishments with my mother, Karen Miller, and brother Stephen Miller.

Likewise, I owe a debt of gratitude to Dr. Jon Ruthven, Dr. Andrew Park, and Dr. Luther Oconer for their aid, backing, and mentoring throughout the project. In addition, I offer thanks to Doug and Marcella Roe who provided me a home away from home during the doctoral intensives. I extend appreciation to my professional associates: Dr. Angela Smith, Dr. Robert Sawvelle, and Dr. Thomas Litteer and context associates for their insight and assistance. Additionally, I am grateful to my doctoral cohort for their willingness to stand with me through the ups and downs of this project.

DEDICATION

I dedicate this study to my wife Christina, my children Christian, Ashley-Marie, Faith, and Nathan, and my mother Karen Miller. May you always be filled to the fullness of the measure of Christ. I love you all.

TABLES

Table 1 148

Table 2 152

Table 3 155

Table 4 159

Table 5 159

Table 6 160

Table 7 161

Table 8 161

Table 9 162

Table 10 163

Table 11 163

Table 12 164

LIST OF ABBREVIATIONS

LMA	Liberal Ministerial Alliance
LYFE	Liberal Youth Fully Empowered
LXX	Septuagint
NRSV	New Revised Standard Version of the Bible
NT	New Testament
OT	Old Testament

INTRODUCTION

"Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit."[1]

No longer satisfied with the rational, mechanistic, Enlightenment-based reality handed down from modernity, in recent years an increased awareness to supernatural reality is blossoming among Westerners. For proof of the increased spiritual openness, one needs to look no further than today's popular media, saturated with psychics and non-biblical tactics that falsely propose answers to life's most profound questions. Likewise, there is an increased spiritual awareness among Western Christians, who desperately need to hear God's voice, exemplifying a renewed hunger for biblically sanctioned revelatory phenomena. In Western Christianity's current context, survival and success hinge upon Christian believers moving beyond a mere textual analysis of God's word, personified in the first-century scribes and Pharisees, for Jesus declared that these religious elite of the first-century had "never heard his voice nor seen his form (Jn. 5:37)." Alternatively, Christian believers must progress toward a relationship with the relational God. Today, hearing God's voice is no longer an option.

[1] Joel 2:28-29. Unless otherwise noted, all Scripture references are taken from *The New Revised Standard Version.*

In the modern context, a wide sweeping willingness to hear God's voice is a recent phenomenon. Over the recent centuries, Western churches largely rejected prophetic ministry as unnecessary and its accompanying revelatory phenomena as false teaching, fearing that such revelation stemmed from the dual evils of heretical mysticism and meager exegesis.

Undoubtedly, the Western Church had reason to question some prophetic ministries, since removing the stains of their prophetic abuses proved challenging. Unbalanced prophetic sects arose over the last few centuries leading to unrestrained fanaticism resulting in financial scandals, sexual escapades, and outright heresy. Western believers felt uneasy about a cult-like figure leading people to disregard the written word of God, and instead rely upon a prophetic gifting that operates as a self-satisfying stream of consciousness. This fear of the prophetic led Western believers to avoid a scripturally balanced approach to hearing God's voice. The result was that Western Church catechisms continue reflecting this overcorrection. Thus, there is little prophetic training among Western Christians, especially adolescents.

It is in response to the lack of prophetic training aimed at adolescents that the writer seeks to revisit theology and history to argue for prophetic ministry's validity in today's church. As mentioned earlier, change is in the air. For as of the middle of the twentieth-century, segments of the church began experiencing a resurgence of prophetic ministry. Within the last three decades prophetic ministries gained influence within both Charismatic and Pentecostal churches; however, an informal sampling of such churches likely indicates that though these churches are open to the prophetic, leaders make available scant prophetic training for adolescents.

Recognizing that prophetic ministry is not only scripturally endorsed (Ephesians 4:11) but also necessary, the author designed this project to evaluate a prophetic ministry training conference specifically tailored for Western Christian adolescents in Liberal, Kansas. The project analyzes prophetic training, along with various revelatory phenomena through biblical, theological, and historical tests.

Chapter one discusses the interfacing of the author's spiritual autobiography with the context of Liberal, Kansas and the author's home church, Trinity Faith Church of Liberal, Kansas. The Lord allowed the author to begin serving as Senior Pastor of Trinity Faith Church in July 2013. What seems to be at the heart of God's synergistic plan is the intersection of the author's passion for a balanced, biblical prophetic ministry with the church's desire for improved ecclesiastical effectiveness.

Chapter two forms the biblical, historical, and theological foundations for the adolescents' prophetic training. In this chapter, the author simply recognizes the biblical support for a scripturally endorsed prophetic ministry along with requisite revelatory phenomena. A brief look into the lives of early Christian believers provides a historical basis for post-canonical believers hearing God's voice. In addition, the author considers the importance of a theology based upon biblical emphasis over and above more traditional Protestant theology, and further demonstrates that Scripture clearly argues that hearing God's voice is central to the New Covenant.

Chapter three details the investigation of other research methodologies. The author evaluates Edgar Gonzalez Jaime's dissertation, Assessing the Impact of Prophetic Ministry upon the Leadership of City of Praise Christian Church, as well as, Tom

Litteer's dissertation, Praying for the Sick: A Training Program for Members of Living Waters Fellowship. Additionally, chapter three includes a literature review.

Chapter four demonstrates the author's research progression. Initially, the author examined resources directly related to the prophetic training of adolescents. Secondly, the author explored revival history for prophetic manifestations among adolescents. Furthermore, chapter four explains methodology and design of the model used in the analysis of the research project, a project that observes the impact of a prophetic training conference upon adolescents. In addition, chapter four asserts the hypothesis of the research project, and then moves toward discussing appropriate qualitative research methodology, concluding with a description of data analysis, procedures, and interpretation.

In chapter five, the author verified the prophetic training event's efficacy using a one shot-phenomenological case study. The author gathered data from a triangulated effort of surveys, focus group interviews, and context associate journals. Once the context associates collected data and the event concluded, the researcher then took note of budding themes. The themes were then coded and organized for the purpose of adding to the understanding of the data mined from the project

Chapter six serves as the author's interpretation and reflection of the data generated, the project's significance, as well as the researcher's reflection on the experiment's implications. The author includes the training model's summary and evaluates the project, specifically searching for methods of improvement. Though this

project specifically dealt with adolescents in Liberal, Kansas, it is the author's desire to see similar prophetic training events tailored for adolescents throughout the Western Church.

CHAPTER ONE

MINISTRY FOCUS

About the Author

The author's story accurately identifies God's fingerprints on a grace-filled life for the ultimate purpose of bringing God greater glory. Furthermore, it examines lineage, formative years, adolescence, young adulthood, marriage, full-time ministry, and trajectory.

Grandparents

Grandfather William Miller's parents were from German stock and settled in Iowa during the second half of the nineteenth-century. Like many Germans in the Midwest, the Iowa Millers were devout Catholics who baptized, confirmed, and married in the Catholic Church. Grandmother Ruth Miller's parents were Methodists who chose to pioneer Mulhall, Oklahoma during the 1889 land rush.

Maternal grandfather, Frank Ketchem, was born near Hot Springs, Arkansas in 1907. Ida Ketchem, Frank's mother, raised the family as Baptists. During the Great Depression, Frank migrated to California and took Cleo Hollar as his wife. Cleo, though raised Methodist, agreed with Frank to serve as members of First Baptist Church of Compton, California. The Ketchem twin boys, Donald and David, continued attending

Baptist churches in their adulthood. Donald Ketchem served as a founding elder with a Baptist church in Antioch, California.

Fraternal grandparents William and Ruth Miller, as a married couple from different religious backgrounds, disagreed about the religious training of their children. William, being Catholic, wanted the children trained in the Catholic tradition; whereas, Ruth desired the children raised as Protestants. Eventually William acquiesced and the children attended Ballard Baptist Church at Ballard Creek, Oklahoma.

Parents

Darrel Miller joined the Marine Corps after graduating high school in 1963. The Marine Corps stationed Darrel at El Toro Marine Air Base in El Toro, California. Darrel met Karen Ketchem in Fullerton, California where they married in 1965. Following Darrel's military obligation, they moved to the California desert communities of Yucca Valley and Barstow. Their church attendance was sporadic during their first twelve years of marriage, though their sons were dedicated to the Lord in church. In 1975, the family relocated closer to Darrel's family in Oklahoma. In 1977, the family first visited the Church of God in Pryor, Oklahoma. A visit forever altered the author's life path.

Church Attendance

Following Michael's first six years in the California desert, the Miller family moved to northeastern Oklahoma. It was during the three years in northeastern Oklahoma that Michael demonstrated an interest in God. During first grade, Michael noticed Karen's Bible on the family bookshelf. Something, or someone, drew Michael to read the Bible. Karen agreed to lend it to Michael, and though he often stumbled through the King

James vernacular, he appreciated the opportunity of reading it. Later, when the Millers moved to Pryor, they attended a local Church of God. The Church of God in Pryor affiliated with the Church of God assembly headquartered in Anderson, Indiana.

Church of God, Anderson, IN

The Church of God, founded by D. S. Warner in the late nineteenth-century, is an anti-denominational assembly with Holiness doctrine and Mennonite characteristics. The assembly sought to unify various Holiness churches through the rejection of divisive creeds and formal memberships; rather, clinging to the Holy Spirit as the true guide.[1] Church attenders forsake the use of ranking titles and normally refer to each other as brother or sister. The Pryor Church of God was a growing congregation that, aside from its doctrinal characteristics, behaved similarly to other evangelical churches in the region. The Church of God baptized believers by immersion; also, the Lord's Supper and foot washing were normative activities. Congregants sat in pews, sang songs from a hymnal, and patiently endured half-hour of evangelical preaching. The church schedule was organized around a Sunday morning meeting with Sunday School lessons for both adults and children. The church reached into to the community through an evening Vacation Bible School. Thus, in many ways, the Church of God mirrored the activities of other churches in Pryor.

The Church of God warmly welcomed into fellowship the Miller family; subsequently, the young family connected well with the church body and its teaching. Shortly after attending the Church of God, Stephen indicated an interest in becoming a

[1] Primitive Christianity Publishers. "An Inside Look at the Church of God (Restoration) and Related Denominations," http://www.elcristianismoprimitivo.com/Church_of_God_Restoration.pdf (accessed September 21, 2012).

Christian. At the Church of God, the pastor made an evangelistic call at the end of the Sunday morning service accompanied by a drawn-out version of the hymn, Just As I Am. Stephen, at age eleven, went forward at the appropriate time, entered into a conversation and a prayer with the pastor, and declared himself a Christian believer. Stephen's decision perked Michael's interest.

After seeing Stephen committing his life to Christ, Michael felt obligated to follow suit. Darrel and Karen, sensing a potential copycat behavior, doubted that their younger son understood the full significance of making a decision for Christ. Knowing that something, or someone, was pulling the heart toward this decision, the author eagerly accepted the fact of being a sinner and of the absolute need for Jesus Christ's salvation and lordship. In April 1977, upon kneeling down at night within the family home, the youngest Miller experienced Christ's saving grace. The following morning he awoke to a newfound peace, as if the Holy Spirit scrubbed his soul squeaky clean. God's all-encompassing love engulfed Michael's heart and he knew beyond a shadow of doubt that he belonged to Christ.

After three years in Northeastern Oklahoma, Darrel took a journeyman lineman position at Public Service Company in McAlester, Oklahoma. McAlester is infamous for two things: first McAlester is the home of Oklahoma's state penitentiary; and secondly, McAlester is the only Army Ammunition Plant in the United States that still manufactures bombs.

Lakewood Christian Church

In McAlester, the Millers eventually joined the Lakewood Christian Church, a new church plant of McAlester's older Christian Church. Lakewood Christian Church is a congregation that aligns itself with the Restoration movement, especially the Christian Churches and churches of Christ. The main difference between the Christian Church and a Church of Christ is the use of instruments in worship. Whereas the churches of Christ take exception to musical instruments in congregational worship, the Christian Church allows instruments in worship. At Lakewood Christian Church, the Miller boys received a strong Christian foundation that benefitted them during adolescence.

Lakewood Christian Church had a dynamic youth program that kept Michael involved in church from fifth grade through ninth grade. Lakewood Christian made attending church easy. For one thing, the church built a multipurpose building that housed an indoor basketball court, racquetball court, and game room. Not only was the facility kid-friendly, but the Sunday School classes and youth activities captivated his attention and encouraged healthy growth as a young Christian. As an adolescent, Michael was proud of Lakewood Christian and would occasionally recommend church to peers.

Palm Valley Christian Church

The move to Arizona brought change to the Miller's church-going routine. Having moved after Michael's first year of high school, the Millers needed a new church in Arizona. They settled on Palm Valley Christian Church. Paul Covert, a former youth pastor who knew Michael while in Oklahoma, pastored the church. Being a church plant, Palm Valley had none of the comforts of an established church: the congregants sat on

metal folding chairs, the music sounded amateurish, and there was no viable youth group to attend. This lack of a good youth group contributed to Michael's backsliding into the world's influence. After his final three years of high school in Arizona, the author attended Saddleback College in Mission Viejo, California.

Soon after that first semester at Saddleback College Michael's grandfather, Frank Ketchem, became ill. Frank lived in a Pomona, California trailer park with his second wife Lavera until she passed away in 1986. As the semester ended, Michael spent some time with Frank, doing his shopping and taking him to the doctor. Staying with Frank meant access to a relatively large library of Christian books, most written from a charismatic perspective. The books helped elicit two things. Initially, it brought about a deep inner longing to learn more about the Holy Spirit. Secondly, the books fueled a desire to receive the baptism of the Holy Spirit. Instead of passively waiting for a Holy Spirit encounter, Michael pulled out the Yellow Pages and called a few churches, asking them if someone at that church was willing to pray for him to receive the Holy Spirit's baptism. No one answered in the affirmative.

One particular book made a strong impression and helped transform Michael's relationship with God. *The Holy Spirit and You* (1982), by Dennis Bennett challenged his understanding of the Holy Spirit and the Holy Spirit's ministry. Bennett's book answered questions about receiving the Holy Spirit's baptism. Alone in the bedroom, Michael prayed to receive a fresh baptism, one similar to the Apostles at Pentecost. Within a few minutes, he encountered the Holy Spirit's love and power in a new and exciting way. Michael experienced God's love in a manner that felt simultaneously liquid and electric. God's love coursed through his whole being, filling the physical body with joy. A

subsequent manifestation was speaking in tongues. Amazingly, having grown up in non-charismatic circles, never had Michael heard another believer speak in tongues. Armed with a newfound passion for Christ, he transferred from Saddleback College to Pacific Christian College.

Pacific Christian was one of the flagship Bible schools in the Christian Restoration movement, the same movement containing the aforementioned Lakewood and Palm Valley Christian churches. Two life-changing events occurred while studying at Pacific Christian. The first life-changing event was meeting Christina Kopaczewski, a fellow freshman who grew up in Orange County. Christina was a breath of fresh air. Michael first saw Christina when his college roommate, Dirk, spotted from the balcony her walking below. Unlike most college girls who wore sweatpants and a hooded sweatshirt to class, Christina dressed up. On numerous occasions, she dressed better than the staff, the instructors, and the Dean. Her hair, nails, girlish figure, and outfits were always well coordinated. Christina's car was also classy. Juxtaposed to Michael's 1971 Volkswagen Beetle, Christina drove a brand new Toyota Supra Turbo with leather seats and a moon roof. Not only did Christina look amazingly beautiful, Michael believed she was the friendliest student at Pacific Christian. Though her bubbly personality was infectious, her love for Christ was her most attractive asset. Many girls Michael knew prior to Christina were more interested in him than they were in Jesus, and he saw those affections as misplaced. Christina was clearly devoted to Jesus first, and Michael second.

Anaheim Vineyard Christian Fellowship

The second life-changing event during the semester at Pacific Christian occurred upon visiting the Anaheim Vineyard Christian Fellowship. It was Michael's grandfather who advised him to attend the Vineyard to become influenced by Pastor John Wimber. Prior to joining the professional ministry, John was a successful musician credited with putting together the sixties' group, The Righteous Brothers.[2] John's pursuit of success in the music industry caused havoc on his marriage and in 1963; John left the music industry to follow Christ. Before pastoring the Vineyard, John was a sought-after church growth expert at Fuller Seminary in Pasadena, California.

Christina was a baby Christian when she and Michael met. She came to Christ as young adult and immediately began attending Knott Avenue Christian Church in Anaheim, California. Knott Avenue Christian Church, like Pacific Christian College was part of the Restoration movement, and thus had little use for the baptism of the Holy Spirit. After praying with Christina to receive the Spirit's baptism, Michael invited her to attend the Vineyard. Christina took to the expressive worship just like a bee to honey, feeling no reservations to standing up and raising her hands in worship. Expressive worship was foreign to Michael, thus he was more tentative than Christina; nevertheless, within a few weeks he began raising hands in worship. Expressive worship at the Vineyard felt foreign because the congregation expressed tender devotion to Christ. Prior to attending the Vineyard, Michael's worship experience in other churches felt like people singing in order to affirm their beliefs in right doctrine, rather than singing directly to God. The people in the Vineyard sang as if God were in the same room,

[2] John Wimber, *Everyone Gets to Play* (Boston: Ampelon Publishing, 2009), 11.

breathing the same air. Initially, this experience caused Michael simultaneous shock and delight.

While taking summer discipleship classes at the Anaheim Vineyard, Christina exhorted Michael to join her in a pre-married class. The class intended to assist young, engaged couples in the preparations for marriage. The class was to last eight weeks. Michael was hesitant in taking the class, for he and Christina were not yet talking about marriage, let alone engagement. Nevertheless, Christina was convinced it was an appropriate class for two people who were beginning to care deeply for one another. After some negotiating, Michael agreed to join her in the class. Within five weeks, they entered engagement. They later married in November 1988, two months before Michael's twentieth birthday.

Michael and Christina wed at Knott's Berry Farm in Buena Park, California. Four days later, they moved to Weaverville, North Carolina to begin their marriage far away from family pressure. Weaverville lies a few miles north of Asheville in western North Carolina's Smoky Mountains. One variable they failed to consider in the move was where to attend church. In the late 1980's most Vineyard Christian Fellowships were in southern California. After arriving in Weaverville, the newlyweds soon called the Anaheim Vineyard offices to locate the nearest Vineyard. Providentially, Vineyard Christian Fellowship in Columbia, South Carolina was their nearest Vineyard church. The Millers placed a follow up phone call to Danny Steyne, the pastor of the Vineyard in Columbia, asking Danny if he knew of any churches similar to the Vineyard in western North Carolina. Danny remembered a recent conversation with a pastor in nearby

Asheville who expressed interest in the Vineyard. That good news prompted a third phone call.

Riverside Baptist Church

Les Schofield was the pastor at Riverside Baptist Church in Asheville, North Carolina. Riverside was a homogenous group of white southerners who were excited with their young pastor, for a short while. Les was interested in the worship music that Vineyard produced at that time and agreed to meet the Millers at night in the church office, listening as the Millers explained their background and reasons for living in North Carolina. Les excitedly welcomed them into the area and encouraged the Millers to work with the church's youth, as the youth group was without a current youth leader. Within a couple of weeks, the church gave Michael and Christina charge of the youth group. Their first ministry opportunity at Riverside Baptist Church was also their final ministry opportunity at the church.

January 1, 1989 arrived on a Sunday. The newlywed couple appeared at church a few minutes before the start of service when the church's head deacon approached them in their pew. He asked if they were willing to talk with his eighteen year-old son. On New Year's Eve, the deacon caught his son smoking marijuana in the house. The deacon confronted his son. Then, the son's personality transformed as he flew into violent rage. The son attacked the father; which, turned out to be a poor decision. The father served in the Vietnam War as a Green Beret. When his son attacked, the military training kicked into action and the boy was quickly subdued. When Michael and Christina first saw the young man, they were surprised at his wounds, for he was sporting a blood shot eye trimmed in purple flesh, accompanied by a cut lip and a variety of strategically placed

bruises. In quick order, they took the young man into an empty Sunday School room in an adjacent building. The Miller's first course of action was to share the gospel with this young man. After several minutes of evangelistic effort, it was obvious that the gospel not making any inroads. The young man asked permission to use the restroom, and then the spiritual breakthrough came.

With the young man in the restroom, Christina and Michael had time to pray and ask the Lord for guidance. Up to that point, they gave the young man a strong evangelistic appeal and yet his response indicated that he was not ready for a life change. While praying both in English and in tongues the Millers received a word of knowledge. This prophetic insight provided them with the insight that the young man required deliverance.

Neither Michael nor Christina had specific, hands-on training in deliverance. The little they knew came from watching a brief deliverance situation that occurred in a Vineyard ministry class. Regardless of their inexperience, they decided to move forward with the word of knowledge and see what would come of it. After the young man returned to the Sunday School room, the Millers encouraged him to sit in a chair strategically placed in the center of the room. Michael explained to the young man that, with his permission, they would lay hands on his shoulders and pray for him. He agreed with the proposal and sat down.

After sitting down, Michael and Christina invited the Holy Spirit to lead the ministry. Within a few seconds, they commanded all afflicting spirits to leave in Jesus' name. The impact of the Holy Spirit upon the demonic presence was immediate and powerful. The young man arose and screamed in a loud voice, "No!" Immediately he

sunk into his chair, and after the Millers asked for more of the Holy Spirit's help, the young man experienced satisfying demon-free relief. After things settled down the Millers again shared the gospel with him and he accepted Christ. Together they left the Sunday School room and joined the worship service. The young man walked down the aisle and made his peace with the Lord at the altar.

To Michael and Christina, that ministry event should have been a successful conclusion. When that eighteen year-old pot smoker made a life-changing public commitment to Christ, the Millers expected the church to erupt in joy. As it turned out, once the church body discovered that a demonic deliverance happened in the Sunday School building, they grew angry. Within a week, Michael and Christina received a phone call from Pastor Les who encouraged them to avoid the church for their own personal safety. The phone call ended as Les admitted that his job was in jeopardy because of the deliverance. Once kicked out of Riverside Baptist Church, Michael and Christina sensed that God closed the door on their time in North Carolina. For the second time, Michael would experience that God uses closed doors and rejection to unveil new opportunities. Michael and Christina's new opportunity was at the Vineyard Christian Fellowship in Columbia, South Carolina.

Columbia Vineyard

The late 1980's and early 1990's were exciting times for the Millers. Michael and Christina, thanks to the influence of their pre-married class, committed themselves to building the marriage upon the Rock, Jesus Christ. They viewed Christ as the goal and as long as they pursued Christ, their marriage would flourish. Over the next three years, Michael painted houses, worked construction, and developed his relationship with

Christina. They spent their free time learning about the Kingdom of God and building relationships with their new friends.

The Columbia Vineyard initially met in a non-air conditioned warehouse before moving into an abandoned inner-city school building. Regardless of the rough accommodations, the Millers experienced great joy in forming relationships with other young married couples. Columbia, South Carolina's capital is home to Columbia International Seminary. Thanks to the proximity of the seminary, there were hundreds of young Christian adults milling around Columbia, creating quite a robust atmosphere for fellowship and spiritual growth. Since the Millers were young and full of energy, they focused their ministry efforts on youth. Decades later, Michael and Christina count it a testimony of God's faithfulness that a handful of the youth in that group are now leaders in their respective congregations. Youth ministry was very exciting; nevertheless, the Miller's proudest moments in Columbia were the births of their first two children, Christian and Ashley-Marie. After having Ashley-Marie in 1998, they felt God stirring our hearts for greater leadership involvement in the church.

Leadership Growth

The Vineyard Christian Fellowship was a relatively young movement when Michael and Christina began exploring greater leadership opportunities in the late 1990's. Beginning in the late 1970's, Calvary Chapel church planter Kenn Gulliksen initially established Vineyard Christian Fellowships in the Los Angeles area. Then around 1980 John Wimber's burgeoning church was adopted into the Vineyard fold. Once Kenn stepped aside for Wimber's obvious leadership gifting, the Vineyard movement exploded

into hundreds of church planted in the United States.[3] One difficulty in joining this new movement was that the Vineyard had no leadership development plan. Essentially the Vineyard's leadership training began with watching a potential leader for a long season. Next, the pastor gave the potential leader menial responsibilities: filling the sand box with sand and cleaning the urinals. After successfully enduring the menial responsibilities, the potential leader would then earn the right to lead a small group. Once that leader led and multiplied that small group several times, the pastor then placed him or her into leadership when the right opportunity surfaced. Though that method may have worked with a handful of churches, the need for trained leaders soon outpaced what the antiquated model could produce.

Assessment

Christina and Michael, products of that old Vineyard model, received no formal training. The burden of the Lord weighed heavily upon their shoulders and they decided to take matters into their own hands by reaching out to Randy Knutson, a church planting assessor. Randy's assessment materials were long and deeply personal; however, the paperwork did not prepare the Millers for what was to happen in the interview process. Randy interviewed Michael and Christina for twelve hours over two days. His assessment of Michael and Christina Miller was sharply critical. Randy explained to the Millers that they were under-trained and essentially had wasted a decade by following the Vineyard's outdated leadership development plan. He explained that they developed exemplary small group leadership skills, and that a larger leadership responsibility required a different

[3] Vineyard USA, "A Heritage of Leadership," http://www.vineyardusa.org/site/heritage-leadership (accessed September 25, 2012).

skill set. The Millers needed evangelism skills and they were not going to develop those skills by accident. The Millers were emotionally devastated and cried for much of their trip home. Nevertheless, they remembered that God uses closed doors and rejection to unveil new opportunities.

Virginia Beach

A glimmer of hope stood out among the disappointment. In his assessment, Randy encouraged the Millers to look for a church staff position on the East Coast; particularly, they needed to find a church that would develop their evangelistic and gathering skills. A few weeks following the assessment Michael and Christina stumbled across a web page advertising an associate pastor position at a Vineyard church in Virginia Beach, Virginia. They replied online and received a call inviting into a phone interview. Deep inside, Michael knew that a phone interview actually gave them little chance of landing the job, so they informed the hiring pastor, Andy Meade, they would fly to Virginia Beach and interview in person.

The interview went well, though Andy later called and informed the Millers that he offered the associate pastor position to someone else. Michael was working an office job with a mortgage company, so after hearing the news, he proceeded to begin researching a new career path. Providentially, Christina felt led to pray, "God if you want us in Virginia Beach, have Andy Meade call back and offer Michael a paid position." Within five minutes, Andy called and offered Michael a paid position as the Young People's Pastor where they would oversee the ministry to all children from birth to 18 years-old.

Andy and Sharon Meade were graduates of Regent University in Virginia Beach. They planted the Vineyard Community Church in the mid-1990's and by the time Michael joined the staff the church was averaging over 400 attendees on Sunday mornings. To be completely clear, that was four hundred attendees packed within three morning services in a dilapidated movie theater; a movie theater that showed second-run movies, served beer, and allowed smoking. Having four hundred people attending church in a movie bar was unique, even for the Vineyard. The rapid church growth was, in part, due to Andy and Sharon's evangelistic heart and gifting. Scores of previously un-churched people came to Christ every quarter. The Meade's evangelistic influence was contagious, and soon Michael was leading several people to Christ as well. The church soon outgrew the movie theater and within two years purchased a fitness center to renovate into a church building. Once inside the new building, the church attendance exploded to over seven hundred and as of 2008, the church was averaging over two thousand per Sunday.

The Millers were thankful to God for opening the door to a wonderful opportunity. Again, the biggest blessing they received in Virginia was not in seeing multitudes come to Christ; rather, it was the birth of their youngest daughter Faith. Faith joined the Miller family in February 2001. A few months after having Faith, they felt it was time to move on toward a greater responsibility: church planting. Andy and Sharon appreciated their desire to church plant, so after thirty months of employment and training they released the Millers to plant the Vineyard Church in Yuma, Arizona.

Yuma

Yuma is a city of one hundred thousand situated on the intersection of the Arizona, California, and Mexico borders. During Michael's junior year of high school, his father Darrel worked several months as a journeyman lineman establishing new power lines in Yuma. Michael visited Darrel in Yuma and its sister city, San Luis Rio Colorado, Sonora. Since that day, God burdened Michael's heart for Yuma, and though neither Christina nor Michael had a clear prophetic word about church planting in Yuma, they moved the family and began a church planting work there in 2001. The interesting fact about their time in Yuma was that it seemed as though God blessed Michael's job more than God blessed the church plant. Though the Millers were hard-working evangelists, their efforts simply did not amount to much of a church. In fact, though they began with just their own family, the church largest Sunday was less than forty attendees. In contrast, Michael was unusually successful in his work with the YMCA. Within three years of Michael's hire date, YMCA Executive Director, Chris Colville, promoted him to Associate Director and gave him a new YMCA branch to oversee. During that time, the Miller family grew to six as they received Nathan in 2003.

Happy as Michael and Christina were with our growing family and vocation, they experienced frustration by the lack of fruit in ministry. After over four years of hard work, the Millers laid down the church planting dream and waited for God to lead. Though the church never grew beyond the size of a large home group, Michael and Christina personally led twenty-five people to Christ and baptized fifteen.

After only two weeks, Michael received a phone call from his church planting coach, John Farmer. John called to check up on the church plant's progress, and after

Michael informed him of its demise, John offered Michael the position of Administrative Pastor in the Vineyard Church in Goodyear, Arizona.

Goodyear

Much of the Miller's ministry in Goodyear mirrored their previous stint in Virginia Beach. For instance, the Goodyear Vineyard met not in a church building, but in a school cafeteria. Though the church was healthy on many fronts, the elders were unable to secure the necessary financing for the church to have its own building. Like the Virginia Beach Vineyard, a few years passed and then the Goodyear church purchased a fitness center requiring an extensive renovation. Following the renovation, the church grew in numbers and things seemed to progress. Nevertheless, trouble loomed upon the horizon. The Millers did not understand that the housing crisis spanning 2008 to 2010 would cost Michael his job.

The Phoenix housing market is notoriously mercurial as a March hare. As a youth, Michael remembered housing prices first skyrocketing and eventually plummeting, leaving homeowners with high mortgage payments and no equity. Twenty-five years later beginning around 2005, Arizona property appraisers assessed properties well beyond their value; meanwhile, mortgage companies lent money for would-be homeowners with seeming disregard of their ability to make payments, especially on adjustable rate mortgages.

Adjustable rate mortgages proved tricky for the unaware homeowner, for after the initial adjustable rate expired, homeowners must pay much high interest rates. Many homeowners simply had not counted the cost of their impending rate increases, and thus many abandoned their homes. This added thousands of homes to a thoroughly saturated

housing market. The increased inventory, along with shrinking demand, forced housing prices to plummet, in many cases over fifty percent of their appraised values. The Goodyear Vineyard, a church that for many years sustained financial strength, had several congregants lose their homes and jobs. Within a few months, the church's tithes and offerings diminished to a point where the church could no longer afford an Administrative Pastor. Thus, the Vineyard laid off Michael following Easter Sunday, 2010. Unfortunately, the insurance company that employed Christina laid her off a few months prior. In 2010, Michael and Christina had no income to buy food, gas, or make house payments. It seemed that life slammed a door in their faces, and that door remained shut four agonizing months. Michael and Christina remembered the experience of past closed doors and rejection: God uses closed doors and rejection to unveil new opportunities.

Though the Arizona door remained shut four months, the Lord opened the door for the Millers to pastor in the American Midwest. For three years the Millers served a small, rural congregation in Southwest Nebraska. Later, in July 2013, Trinity Faith Church in Liberal, Kansas offered Michael their Senior Pastor position. The Millers never imagined settling in Kansas; nevertheless, they are committed to Christ and Southwest Kansas where they pastor Trinity Faith Church and raise children.

When Michael's parents reached their mid-forties, they were empty nesters. Both Stephen and Michael left right after high school to begin their young adult lives. At that time, Darrel and Karen entered into a consolidation phase where they focused much of their combined efforts toward building a retirement nest egg. Darrel was two-thirds of the way through his career and Karen would soon work full-time in a retail setting.

In comparison, now that Michael and Christina are in their mid-forties, they still oversee a house full of kids. Instead of being in a consolidation phase, Michael and Christina are in a preparation phase. Byron Easterling, a professional minister turned professional golfer, prophesied this over Michael and Christina in 2010. Byron no longer receives income from passing the brass offering plate; rather, Byron competes on a variety of professional golf tours. Byron believes that the Miller's preparation phase comes before another phase, one that includes financial blessing. Michael and Christina's initial reaction to preparation was to fit it within a preexisting timetable. At the time of the prophetic word, Michael was the Administrative Pastor at the Goodyear Vineyard, thus the Millers thought that the preparation phase would last months rather than years.

Five years following that prophetic word, Michael and Christina are still preparing. Preparing for brighter days ahead where they minister side by side. To them, brighter days are finding a unique balance between pastoring a church, teaching college, and participating in a move of God.

By examining lineage, formative years, adolescence, young adulthood, marriage, full-time ministry, and trajectory the author sought to tell his story from an insider's viewpoint. Though many others, both past and present, have connection to this life, God granted the full rights and responsibilities to Michael. This spiritual autobiography is a testimony of God's great grace upon an individual who deserved no part of God's favor. Truly, God's loving fingerprints cover the past, present, and future. This examination demonstrates that God saw Michael through the highs and lows of the past, and that closed doors and rejection is God's way of unveiling opportunities.

Ministry Context

Located one mile north of the Oklahoma state line, Trinity Faith Church is a post-denominational, Spirit-filled church in Liberal, Kansas. Though initially settled by people of European decent, Hispanics are Liberal's largest demographic, comprising of nearly 59% of the population[4]. In addition to Hispanics, Liberal is also home families from Somalia, Kenya, Ethiopia, and Southeast Asia. Moreover, due to its proximity to the Oklahoma panhandle, Liberal serves as a commercial hub for a variety of rural Oklahoma communities.

Trinity Faith Church began in 1953, when a small group of people attending Apostolic Faith camp meetings asked Reverend Harrol Waterbury of Perryton, Texas to hold a tent revival in Liberal. Following the revival meetings, the group asked Waterbury to stay and begin church services at Gene Hibbs home. Shortly thereafter, the Waterbury family moved and the fledgling church hired Reverend Aubrey Murray to pastor the church. During Murray's tenure the church moved into a permanent facility. The church now owns a large facility on south highway eighty-three, one mile north of the Oklahoma state line.

As a member church of the Apostolic Faith denomination for many decades, Trinity Faith Church believes that "the book of Acts has never been closed,"[5] and that believers should expect the Holy Spirit's fullness to manifest as both spiritual gifts and spiritual fruit. Trinity Faith Church enters its sixty-second year in 2015, and though

---

[4] City-Data Liberal, Kansas, http://www.city-data.com/city/Liberal-Kansas.html (accessed December 19, 2013).

[5] James Wallis, *Presenting Your Church: Apostolic Faith Church* (Liberal, KS: Campbell Funeral Home, 1970), 1.

Trinity Faith no longer formally associates with the Apostolic Faith denomination, it continues furthering the Kingdom of God through passionate worship, anointed preaching, signs and wonders, and excellent discipleship training. The 10:30 a.m. Sunday morning service allows ample time for fellowship, worship, and preaching; whereas, the Sunday evening service provides opportunities for equipping the saints for the works of service. Specifically, Sunday evenings offer trainings in the following ministries: healing, prophetic, and prayer.

Trinity Faith Church trains adolescents in two Wednesday evening discipleship groups. The younger group is Discovery Kids. Discovery Kids seeks "to create in children an understanding of, and a desire for, accepting Christ as their personal Lord and Savior; to develop intelligent, active, and loyal leadership in our area churches; to provide worthwhile study, praise and worship, wholesome fellowship, and service opportunities that will further the Kingdom of God; to develop Christians who are willing and able to communicate their faith and who assume responsibility for building the Kingdom of God here on Earth." [6]

The leaders organized Discovery Kids into four age groups. The youngest group, ages four and five, seeks to discover Jesus. The next group, ages six and seven, dedicate their lives to Jesus. The eight and nine year olds focus on desiring Jesus; while the leaders activate the oldest group, ages ten and eleven, to engage in Jesus' work. The older discipleship group meeting on Wednesday evenings is Experience Youth Movement.

Experience Youth Movement is a youth group comprised of Middle School and High School students. Experience Youth Movement is "a place to come in and

---

[6] Kimberly Buller, *Discovery Kids: Trinity Faith Church* (Liberal: Trinity Faith Church, 2013), 2.

experience God, his love, his mercy, his complete acceptance, his joy, his passion, his care, and his grace."[7] Ryan and Kimberly Buller, Trinity Faith Church's student pastors, begin leading both Discovery Kids and Experience Youth Movement in 2014. As of late 2013, Discover Kids attracts between thirty-five and fifty kids per week; while, Experience Youth Movement averages twelve to fifteen youth.

Discipleship is the primary focus for Trinity Faith Church's upcoming season. Given that America continues to undergo a cultural shift from a Christian culture to a post-Christian culture, it is incumbent upon Trinity Faith Church leaders to examine afresh the words and works of Jesus. This has dynamic implications upon how Trinity Faith Church trains its adolescents. Society rejects a Christian religion void of signs, wonders, and miracles. Thus, it is no longer reasonable to limit adolescent discipleship to teaching stories, equipping in prayer, and memorizing Scripture. Training adolescents to hear God's voice is imperative. The purpose of the project is to train adolescents to hear God's voice through a variety of prophetic phenomena so that they will experience and demonstrate the reality of God's kingdom on earth.

[7] Nigel Robison, "Experience Youth Movement," Experience Youth Movement, accessed December 19, 2013,https://www.facebook.com/ExperienceYM.

CHAPTER TWO

THEORETICAL FOUNDATION

Introduction

In order for the author's project to benefit Liberal, Kansas' adolescents, it is incumbent to discuss and examine the necessity of prophecy and its various phenomena from biblical, historical, and theological perspectives. Clearly, God always wanted open communication with his sons and daughters; nevertheless, Protestant theologians have long disregarded any emphasis of the prophetic Spirit of the New Covenant, choosing instead to forego the Biblical emphasis of faith.[1]

The following section validates a biblical emphasis of faith and God's desire to speak with people. The creation account is replete with God's voice creating our world, and the consequence of God's speaking and creating are always good. In the idyllic environment of the Garden of Eden, God openly communicated with Adam. Likewise, the Patriarchs from Noah to Joseph heard and appreciated the fine results of hearing and obeying God. Later, Moses enjoyed a running dialogue with God, and Moses' apprentice,

[1] Ruthven expresses a biblical understanding of faith as the activity of hearing God's voice, obeying God's voice, persevering through seasons of difficulty, and receiving God's promise. Furthermore, Ruthven demonstrates this definition of faith as the Bible's emphasis by examining recurring plot lines in the narratives, considering summary statements, repetition, the amount of devoted space, statements of importance, and correlation of themes.

Joshua, benefitted from hearing and obeying God's voice.[2] Moreover, the prophets and kings either prospered or languished due to their response to God's voice. Isaiah, Ezekiel, and Joel prophesied a day when all God's people would receive the prophetic Spirit of the New Covenant.

After four centuries of silence, God used prophetic experiences to give instructions to Zechariah, Mary, Joseph, the shepherds, Anna, Simeon, and the wise men. Later, God spoke to John the Baptist regarding his ministry and Jesus' baptism. Further, Jesus characterized his own ministry as seeing and obeying: "the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise."[3] Jesus' disciples also walked in communicative fellowship with the Spirit of God.

Subsequent to the biblical emphasis is an examination of God speaking in church history. Gregory of Nazianzus, Augustine of Hippo, Isaac of Nineveh, and Simeon the New Theologian all experienced God's leading through a variety of prophetic phenomena. Though God continued speaking throughout church history, a theological movement appeared that effectively eliminated believers' expectation of receiving prophetic leading.

Finally, it is helpful to consider the theological forces that attempted to relegate God's voice to Scripture alone. The author employs a diagnostic evaluation of traditional theological views of biblically endorsed miracles and revelatory phenomena held by various Protestant sects subsequent to the Reformation.

---

[2] In Numbers 11, God desired to pour out his prophetic Spirit upon all Israel.

[3] John 5:19.

Biblical Foundation

Evangelical Christians chiefly support a narrow view of special revelation because they feel it necessary to defend Scripture's inerrancy and completeness. Unfortunately, the narrow view often disallows a portion of God's intended purpose for the release of the New Covenant Spirit, which is that, "Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy."[4] This section examines Numbers 11: 24-30, Isaiah 59: 19-21, and Joel 2:28-29 to discover that Scripture plainly teaches that God desired to continue communicating through general revelation, Scripture, and specific means highlighted in the Bible; namely, prophecy. In the first section, it is necessary to investigate the importance of communication.

Communication

One of the crucial indices demonstrating a healthy and vital life is communication. Much of life's enjoyment and activities spin on the hub of clear communication. Communication keeps people alive, and when a person no longer communicates, he or she may require immediate medical attention, thus the absence of communication is often a cause for concern. Obviously, communication is vital to healthy relationships. Marriages, families, and professional environments are dependent upon clear communication.

---

[4] Acts 2:17-18

Communication began with God. Scripture demonstrates that humankind is reliant upon God's communication; namely, his word. The creation account in Genesis demonstrated that God created the universe *ex nihilo* (out of nothing), utilizing the creative power of his spoken word; for, "His word of command which calls into being things that had no prior existence was uttered by the Word who was with God and is God."[5] Hearkening back to Genesis, the Apostle John described Jesus's role, as the Word in creation, for "all things were made through him, and without him was not anything made that was made" (John 1:3). God created the universe via the spoken word. Thus, life in the New Covenant depends upon hearing God's spoken word.

Word

The three Hebrew terms used to express God's communication in the Old Testament were *peh, ímrâ , and dābār.* [6] The term *peh* referred to the very mouth of God. Thus, when "Moses and Joshua received instructions from the mouth of the Lord,"[7] the Israelites understood the speech as originating with God, and not from the men. In instances when Moses and Joshua spoke God's word, the people listening understood the men as communicating God's own words. Whereas *peh* described the origination of God's word, *ímrâ* "focuses on the act of speech."[8] The biblical writers used *ímrâ* to communicate that God's word was proven and timeless. As the psalmist declared, "the LORD's *ímrâ* is flawless" (Ps 18:30). The third term was *dābār,* and was useful to

---

[5] *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI.: Baker Academic, 2001), 304.

[6] Ibid.

[7] Ibid.

[8] Ibid.

comprehend God's word as "the virtual concrete expression of his personality,"[9] and was used repeatedly in Psalm 119 to demonstrate the fidelity of both God's word and his person. For example, the psalmist wrote, "I trust in your *dābār*" (Ps 119:42). Both *peh* and *imrâ* were translated seamlessly into the Septuagint (LXX); however, the LXX utilizes *rhēma* and *logos* instead of *dābār.* The New Testament continued the use of *logos* and *rhēma.* The term *logos* was used by the Apostle John to designate Jesus as the "the Word, and the Word was with God, and the Word was God" (John 1:1); whereas, the term *rhēma* renders an approximation of the English word 'utterance'.

Closed Communication

A fascinating reality is that many evangelical Christian believers live as though God stopped speaking two millennia ago, that his communication ceased at the death of the last Apostle. Regardless of denominational affiliation and ecclesiastical status, many Christians in the Western world do not anticipate hearing God's voice. This misunderstanding is common among Christians of all stripes, including Charismatics and those who attend non-Charismatic churches.

In many 'Spirit-filled' congregations, believers may trust in a God who still speaks; nevertheless, there is little evidence that one has heard from God; thus, they daily operate as functional Cessationists. They maneuver through life as modern-day Pharisees, allowing their biblical knowledge to surpass their Christian experience and become like those who "have never heard his voice nor seen his form" (Jn. 5:36). This is in spite of their firm grasp of Scripture. It is the author's experience that many charismatic and non-charismatic churches include Cessationists; Christians serving a non-communicative

[9] *Evangelical Dictionary of Theology,* 1292.

God, one whom the world has at times assumed is dead. Sure, these Christians assert that God still communicates through his book, the Holy scriptures; however, once the canon of Scripture closed, there was no need for any additional communication. Certainly, this belief and practice would carry substantial weight if supported biblically. However, before diving too deeply into the biblical text, it is necessary to examine the two types of revelation: general and special.

General and Specific Revelation

The relationship between general revelation and special revelation has been a topic of great emphasis in the history of the church. Respected theologians such as Berkof, Gaebelien, and Bruner invested great effort into discovering correct roles for both. Both types of revelation are inherently unique; nevertheless, special revelation is central to discovering God. In addition, it is necessary to ascertain how the special revelation of Scripture intertwines with general revelation toward a greater discovery of God and his ways.

General revelation and special revelation are inherently different. According to theologian Louis Berkof, general revelation "rests on the basis of creation."[10] It addresses all intelligent persons, is available to all people, and is perceptible by all humankind. General revelation, also known as natural theology, recognizes God's handiwork in nature, through creation, and through human experience. It holds that human reason understands certainties about God from experiencing creation. An argument for the primacy of general revelation holds that it is, by itself, adequate to lead one to God.

---

[10] N. H. Gootjes, "General Revelation in Its Relation to Special Revelation." *Westminster Theological Journal* 151 (September, 1989): 359.

The reality that sin limits humankind's ability to correctly read and interpret general revelation counterbalances this notion, thus it "is limited to providing veiled information about God, but not what is necessary to know God in any intimate or salvific sense."[11]

Scripture intertwines special revelation with general revelation toward a greater discovery of God and his ways. Two passages that illuminate this intertwining are Psalm nineteen and Matthew six.

In Psalm nineteen the psalmist declared, "The heavens declare the glory of God; the skies proclaim the work of his hands" (Ps. 19:1). This opening salvo introduces the hearer to the psalmist's desire to "draw upon nature as a vehicle of revelation."[12] The psalmist did not stop at general revelation; rather, he wove a detailed tapestry using special revelation further into the psalm saying, "The instructions of the LORD are perfect, reviving the soul. The decrees of the LORD are trustworthy, making wise the simple" (Ps 19:7). The psalmist did not lay the two side by side without declaring a winner, for he continued, "The laws of the LORD are true; each one is fair. They are more desirable than gold. They are sweeter than honey…warning your servant, a great reward for those who obey them" (Ps 19:9-11). The psalmist compares the two forms of revelation to make the point that special revelation assists sinful humankind in discerning the faint voice of general revelation.

A second example of general revelation used in Scripture is Jesus' use of birds and lilies in Matthew six. In his Sermon on the Mount, Jesus warned his hearers against

---

[11] J. K. Hoffmeier, "The Heavens Declare the Glory of God: The Limits of General Revelation," *Trinity Journal* 21, no. 1 (2000): 20.

[12] Hoffmeier, "The Heavens," 20.

the fruitlessness of worry. For those given to worry, Jesus said, "look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these (Matt 6:26, 28-30)." Jesus made a point of using the everyday realities of general revelation in his teachings by pulling metaphors from general revelation's ample storehouse of people, places, things, and experiences. This was God's own Son using general revelation to interpret and expound special revelation.

The Importance of Special Revelation

Berkof believed that special revelation rested "on the basis of re-creation and… addressed to men as sinners with a view to their redemption, and… properly understood only by the spiritual man." [13] For Berkof, the forms of special revelation included "divine condescension, divine speaking, historical event, and the incarnation" [14] and thus did not go on to include the Holy Spirit-inspired communication. Certainly, special revelation is necessary because it communicates the personhood of God as He desires to become known; however, scriptural evidence demonstrates that special revelation should not be limited to communication that ceased two thousand years ago.

In addition to the inherent uniqueness of the two forms of revelation, it is necessary to recognize how special revelation is central to discovering God. One of the distinctive functions of special revelation is that it forms a frame of reference to view life.

---

[13] Gootjes, "General Revelation," 359.

[14] J. Murray, "Special Revelation and the Word of God." *Westminster Theological Journal,* no. 124 (May, 1962): 205.

It makes sense that since there is a God, and that God has spoken through special revelation in Scripture, then perhaps the best way to view life is to look through the lens of God's written word. The word of God allows humankind to perceive the world objectively, not swayed by whims and fears. Instead, a high view of Scripture that anchors a person in God's word assists one in seeing life clearly.

A second function of special revelation is that is brings out the best in general revelation. General revelation must always be subservient to special revelation. When tourists visit Sedona, Arizona they are often captivated by the beauty of their surroundings, for Sedona is one of the more beautiful areas in North America. However, without special revelation, Sedona's beautiful red rocks do not lead people to discover God. Apart from God's word, people visiting Sedona are often compelled to seek out mystical experiences outside Jesus Christ and Scripture. When tourists put general revelation in its rightful place: beneath special revelation, the general revelation of Sedona's beauty confirms the artistry of Sedona's Creator. The correct appreciation of the Creator should lead the observer, in this case the tourists, into worship; wherewith, the individual may sing along with nature in a worship chorus, as even "the stones will cry out" (Lk. 19:40).

A third function of special revelation is that it enhances understanding of academic disciplines and brings them to their fullest use. In a broad sense, academic disciplines study and seek to define aspects of general revelation. Some regard these disciplines as the soft sciences, for they rely more on conjecture and qualitative analysis than a strict adherence to the scientific method. These disciplines include theology, philosophy, anthropology, sociology, literature, history, and art; whereas, the hard

sciences include earth science, chemistry, biology, physics, astronomy, and mathematics. Theologian Emil Bruner championed an understanding of the necessity to integrate special revelation into the various academic disciplines.

Humankind's sinfulness has caused academic disciplines to drift away from special revelation; especially the soft sciences that are "most personal… in relation to God and man."[15] When divorced from special revelation, the soft sciences become distorted and outright heretical. Conversely, when the hard sciences submit to special revelation they resist distortion due to their objective nature. "Two times two is four for the villain and the saint alike."[16] When special revelation informs academic disciplines, such disciplines illuminate with the Light of the World. Again, through special revelation even the most tedious academic pursuit can and should lead one to worship the Creator.

The Dangers of a Narrow View of Special Revelation

Those who hold to a non-communicative God believe that special revelation is the result of God's self-disclosure to humankind as reflected only in Scripture. In their minds, there is no necessity for post-canonical prophecy, words of knowledge, or visions. In reality, Holy Spirit-inspired prophecies, words of knowledge, and visions are not post-canonical; instead, they flow from Scripture's author as a means to illuminate and empower modern day believers! Theologian Frank E. Gaebelein described Scripture as "sheer, unapproachable greatness… inspired (and) inerrant."[17] While this is true, one

---

[15] K. O. Gangel, "Integrating Faith and Learning: Principles and Process," *Bibliotheca Sacra* (April, 1978): 100.

[16] Gangel, "Integrating," 100.

[17] Gangel, "Integrating," 100.

might argue that modern evangelicals and theologians elevated Scripture's utility toward understanding God beyond that which Scripture actually intended. For some, Scripture is the high point of objectivity, as it is God's viewpoint; thus, it is the best means of discovering God. In certain circumstances, this is true.

In societies where people generally accept Scripture as God's inerrant Word, then the scriptural appeal is usually final. In such circumstances, playing the 'because the Bible tells me so' trump card often has positive results. For instance, in the United Kingdom, the Alpha Course,[18] proved to be an effect evangelistic tool because it tends to attract adults with a Christian background; people who accept the Bible as true.

However, what happens when Scripture is not highly regarded? What of some postmoderns who deny the authority of the Bible? Are they without hope? If the Bible were the sum total of God's communication to postmodern humans, then the answer is a resounding 'yes', unless they could gain unusual insight from general revelation. Again, it is vital to allow Scripture to explain itself. The narrow view of special revelation crumbles under the mighty weight of Scripture. For instance, when studying Paul's mission to the Gentiles, how did the Apostle appeal to a people with whom the canonical scriptures were not largely studied or accepted as true; a people who had little training in the Law? Did Paul always anchor every argument in the Hebrew Bible? No, the Apostle Paul utilized an appeal to general revelation (Rm. 1:20) and commented on the writings of Epimenides and Aratus (Acts 17:28). The Apostle's goal was not lessen the importance of Scripture; rather, it was to allow Scripture to inform believers of what is important.

---

[18] Nicky Gumbel, *Alpha Course Manual*, 2nd ed. (Brompton, UK: Alpha Books, 2004), 2.

This is where the proverbial rubber meets the asphalt. Those holding to a narrow view of special revelation argue that the only means of revelation is the Bible, and that any form divine communication not taken directly from the ink and paper is heretical. To that, one should note that God's word foretold of a day when God would communicate his will and his ways through non-textual means, including prophecies, visions, and dreams.

Biblical Basis for Continuing Communication

Scripture neither prophesied nor made a doctrinal declaration that God's communication would cease at the end of an apostolic age. In fact, the clear testimony of Scripture indicates that God wanted his communication to humankind to flourish throughout the ages. Numbers chapter eleven clearly demonstrated a case for continuing communication as Moses shared the LORD's "desire to see the Spirit of prophecy and miracle to be as broadly spread as possible."[19] Just as Moses wanted all Israel to prophesy, today the Holy Spirit provides continued communication through the gift of prophecy in order to encourage a closer walk with the Lord and to "add a new vitality in worship, a sense of awe that comes from seeing God at work at this very moment and in this very place."[20]

---

[19] Jon Mark Ruthven, *On the Cessation of the Charismata: the Protestant Polemic on Post-Biblical Miracles,* revised & Expanded Edition (Tulsa, OK: Word & Spirit Press, 2011), 185.

[20] Wayne A. Grudem, *The Gift of Prophecy in the New Testament and Today*, 1st U.S. ed. (Westchester, Ill.: Crossway Books, 1988), 266-267.

Moses: Desired that All Prophesy

In Numbers chapter eleven, the nation of Israel was on the move again after spending a year resting at Sinai. During that year, "the nation was being formed"[21] and the people grew discontent of their surroundings and food sources. Having survived on manna in the wilderness, the people "complained about their hardships in the hearing of the LORD, and when he heard them his anger was aroused" (Num. 11:1). Israel's complaint resulted in God sending a fire to consume some of the distraught as well as parts of the camp's outskirts. Following that incident, the people complained of not having any meat source (Num. 11:4), a complaint that drove Moses to the brink of utter distress. Moses then poured out his heart to the LORD, asking for relief from his leadership burden. The LORD heard Moses' cry and instructed the Israelite deliverer to, "bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting that they may stand there with you. I will come down and speak there, and I will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone (Num.11:16-17)."

Moses obeyed the LORD and did exactly as the LORD commanded. When the men gathered at the tent of meeting, "the LORD came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied—but did not do so again" (Num. 11:25). Not only did the elders at the tent of meeting prophesy, but also Eldad and Medad, who had remained in the camp also prophesied. This incident reported

[21] Eugene H. Merrill, *An Historical Survey of the Old Testament*, 2nd ed. (Grand Rapids, Mich.: Baker Academic, 1992), 121.

to Joshua, causing him to spiral into a jealous rage, ordering Moses to make them stop. It is at this point, Scripture begins revealing more of God's communicative heart. Instead of sequestering his word to mere patriarchs, prophets, priests, and kings, at that moment God empowered Israel's laity with a spirit of prophecy. Moses, understanding the heart of God, explained to Joshua, "I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them" (Num. 11:29)! After this, the power of Spirit of God for the purpose of prophetic speech came upon not only Moses, but also Balaam (Num 24:2-4) and Joshua (Num 27:18). As Birch et al confirm, "God is not captive to a one-way street into this community; indeed, if need be, God will go around the chosen to get a word through."[22]

This "principal of universalizing"[23] God's Spirit, with the residual sign of prophetic speech poured out on all the LORD's people continued through Scripture. For instance, Jesus commissioned "'his disciples to demonstrate/articulate the Kingdom in the power of the Spirit—to the twelve, the seventy (seventy-two), the 120—of archetypes 'all of the Lord's people' (including the readers of these verses) whom Moses wished would all be filled with the Spirit of prophecy.'" [24] In addition to the account in Numbers chapter eleven, God guided the prophets toward an understanding of the eventual widespread release of the New Covenant Spirit.

---

[22] Bruce C. Birch et al., *A Theological Introduction to the Old Testament*, 2nd ed. (Nashville: Abingdon Press, 2005), 140.

[23] Ruthven, *On the Cessation of the Charismata*, 196.

[24] Ibid., 182.

Isaiah Fifty-Nine: A Prophetic Template for the New Covenant Spirit

In Isaiah chapter fifty-nine, the prophet began the chapter by explaining that even though God had the power to save Israel; her sins formed a barrier between the nation and God. Isaiah's description of Israel's sinful condition reads like a tale of the macabre. For instance, Israel's "hands are stained with blood" (v.3); the people "conceive trouble and give birth to evil…they hatch eggs of vipers" (v. 4-5); and they clothe themselves with cobwebs [as captured by a spider]… and they "are like the dead" (v. 6, 10). Isaiah went on to exclaim that it was into this sickening condition that God would bring deliverance from their enemies and amazingly release his prophetic New Covenant Spirit upon the people, "as for me, this is my covenant with them, says the LORD. My Spirit, who is on you, will not depart from you, and my words that I have put in your mouth will always be on your lips, on the lips of your children and on the lips of their descendants—from this time on forever, says the LORD (Is. 59:21)." To everyone in Israel who repented, the LORD promised the Holy Spirit, who would reside everlasting. This along with "practically all the eschatological passages of the Bible speak of a time when miracles will be the rule rather than the exception." [25] The Spirit would release an unending prophetic unction upon the people. Jon Mark Ruthven, in Appendix IV of his book, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* demonstrates that Luke utilized the flow of Isaiah 59:19-21 as a template for the events happening in Jerusalem during Pentecost in Acts chapter two. The following is a brief explanation of the correlation.

---

[25] Birch et al., *A Theological Introduction to the Old Testament*, 35.

Initially, in both passages, the writers described the release of God's Spirit as rushing torrent. Isaiah proclaimed, "For he will come like a pent-up flood that the breath of the LORD drives along" (Is. 59:19). Notice the striking similarity found in Luke's account, "Suddenly a sound like the blowing of a violent wind came from heaven" (Acts 2:2). This language communicates a divinely inspired dynamic force that brought about instant change. Much like flash flood coursing down a desert mountain through a valley, no one can mitigate the Spirit's release once it begins.

Secondly, Isaiah describes the events of the outpouring when, "my words that I have put in your mouth will always be on your lips, on the lips of your children and on the lips of their descendants—from this time on and forever" (Is. 59:21). Again, this promise was for those in Israel who repented. At the time of outpouring at Pentecost and prior to Peter's message, only 120 Jews had truly repented and surrendered their lives to the Lord. It was the 120 who initially fulfilled Isaiah's prophecy by experiencing, "what seemed to be tongues of fire that separated and came to rest on each of them…*all of them* (emphasis mine) were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:3). Interestingly, the subsequent New Testament accounts of the filling of the Spirit also result in prophetic utterances, including tongues. Remarkably, none of the New Testament writers recorded the actual words spoken during the filling accounts. Ultimately, the Lord's desire is that New Covenant believers continue declaring the Spirit's communication until the *Parousia*.

Luke picked up Isaiah's use of the geographic language to describe how the Spirit's outpouring would cause widespread repentance. Isaiah described the people affected as being from "the west…and from the rising of the sun, they will revere his

glory" (Is. 59:19). Similarly, Luke described the vast gathering of Jews from "every nation under heaven", a term that can be described as the "evocative of the sun's arc in the sky under whose rising and setting dwell the peoples of all geographical areas."[26] This crowd of onlookers witnessed the manifestations accompanying the Holy Spirit's outpouring. Upon receiving Peter's explanation of the events, the crowd experienced the fear of the Lord and asked, "What shall we do" (Acts 2:37)? Seeing his opportunity, Peter directed them toward true repentance that accompanied the promise of Isaiah 59:21, that Christ's salvation was inclusive of "you and your children and for all who are far off" (Acts 2:39). Another passage foretelling the eventual release of the New Covenant Spirit, with its prophetic manifestation, is Joel chapter two.

The Prophesied Outpouring

The most recognizable Old Testament passage prophesying the outpouring of the Holy Spirit is Joel chapter two. Joel understands the necessary punishment due Judah. Judah's repeated unfaithfulness prompted the Lord to bring a great army against her. Joel foreshadows the Day of the Lord when the Babylonians would leave the land of Judah in absolute desolation. That day was an eschatological reckoning; nevertheless, the LORD desired to restore Judah in the Messianic age, when "the relationship between God and his people will be restored… the specific point is that everyone in the restored community will have this gift of the spirit to prophesy, so that even the social division between slaver and free would be broken down." [27]

---

[26] Ruthven, *On the Cessation of the Charismata,* 233.

[27] J. Gordon McConville, *Exploring the Old Testament, Volume 4: A Guide to the Prophets* (Downers Grove, IL: IVP Academic, 2008), 156.

Joel understood that the outpouring of the Holy Spirit upon all flesh, regardless of status or ecclesiastical hierarchy, would signify the inauguration of the Messianic age. The prophecy reads as follows, "I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days" (Joel 2:28-29). No longer would the Spirit of God be solely for those holding official national or ecclesiastical offices. Instead, the Holy Spirit would be distributed in such an extravagant manner that Joel used the phrase 'pour out'. Gordon Fee likens the pouring out of the Spirit to a "lavish and experienced reality."[28] Much later, the Apostle Paul would pick up this theme of extravagant and lavish distribution of God's Spirit by including the adverb πλουσίας, meaning 'generously' or 'richly' in Titus 3:6.[29]

This chapter examined Numbers 11: 24-30, Isaiah 59: 19-21, and Joel 2:28-29 and discovered God's desire to continue communicating through general revelation, Scripture, and the gift of prophecy. Also included in the section was a basic introduction to general and special revelation. The chapter argued that Christians backing a predominantly narrow view of special revelation do so to defend Scripture's inerrancy and completeness; however, their efforts restrict the fullness of God's intended purpose for the New Covenant Spirit, which includes the widespread manifestation of the gift of prophecy.

---

[28] Gordon D. Fee, *God's Empowering Presence: the Holy Spirit in the Letters of Paul*, Reprint ed. (Grand Rapids, Mich.: Baker Academic, 2009), 497.

[29] Ibid., 784.

Theological Foundation

Where did theology originate? The word theology does not appear in biblical texts. In fact, "ancient Greece formed the seedbed for its use"[30] and the word arrives from two Greek terms: '*theos*' (God) and '*logos*' (study). As evidenced in Paul's encounter with Athenian philosophers in Acts chapter seventeen, early Christians "imported central aspects of the Greek theological concerns."[31] Toward this end, Paul demonstrated great skill as the "first and greatest Christian theologian."[32] Though there are various streams of theology, this section focuses upon biblical theology and biblical emphasis theology. Eighteenth-century theologian, J. P. Gabler birthed the contemporary understanding of biblical theology as an academic specialty. Gabler "initiated the distinction between and separation of biblical theology from dogmatic theology."[33] Whereas dogmatic theology examines and amplifies a theoretical approach to the scriptures, biblical theology surveys the unique theologies of the biblical writers, for Paul's theology of grace expounded upon in Romans differs from the theology of responsible works in the Epistle of James. Likewise, biblical theology develops both comparisons and contrasts when discussing the Synoptic Gospels.

This theological foundations section establishes the research goal of this project is justified by a diagnostic evaluation of traditional theological views of biblically-endorsed

---

[30] Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 2000), 2.

[31] Grenz, *Theology for the Community of God*, 2.

[32] James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI.: Wm. B. Eerdmans Publishing Company, 2006), 2.

[33] James D.G. Dunn, *New Testament Theology: an Introduction* (Nashville, TN: Abingdon Press, 2009), 1.

miracles and revelatory phenomena held by various Protestant sects subsequent to the Reformation—a practice which will exemplify in practical experiment, testing its viability. This section examines how Protestant theologians effectively quarantined from the church biblically accepted miracles and prophetic gifting; thereby, undercutting a portion of the Holy Spirit's activity and leading within Christian believers' lives. The initial portion of this section will examine the processes that should form theology. The second section discusses the doctrine of Cessationism and its minimizing effect upon miracles and prophetic phenomena. The third section uncovers a faithful appreciation for miracles and various revelatory phenomena rooted in Jon Ruthven's biblical emphasis theology.

The Formation of Biblical Theology

In an ideal world, Protestant theology arises out of the biblical text unblemished without the influence of the prejudicial effects of social, religious, and cultural paradigms. Again, in a perfect universe, no one, aside from the most scrupulous, pure-minded theologians, could influence pristine theology and doctrine channeled to God's people. The pure ideal; however, does not exist this side of the consummation of the Kingdom of God (1 Cor. 13:12). Instead, theology normally develops as one's preconceived paradigm finds justifiable scriptural and theological support that effectively anchors one's original premise. Once the embryonic beliefs begin to form, they may encounter theological resistance. These beliefs then react against the resistance, strengthening into an emergent theology. Thus, most theology is reactionary.[34]

---

[34] Jon Mark Ruthven, *What's Wrong with Protestant Theology: Tradition vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2012), 7, 12.

Keeping in mind theology's reactionary tendencies, it is certainly a worthwhile effort to illuminate a less-biased formation of biblical theology. With this goal in mind, the author leans heavily upon the theological writings of James Dunn. Dunn writes of three dominant factors in the development of biblical theology. The first factor is that the biblical theology as understood by the first Christians was, in fact, the theology of the Hebrew Bible or Septuagint (LXX). Secondly, what influences biblical theology is the person and work of Jesus Christ, including "the impact made by Jesus during his life and mission, and particularly the impact of his death and resurrection as perceived by his first disciples."[35] Finally, the third factor is the impact of the Holy Spirit, who delivered both a unique understanding and application of Christ's ministry on earth.

Old Testament

When it comes to biblical theology, what role does the Old Testament play in the life of a Christian believer? If one were to ask the above question to one thousand Christians, one might receive scores of different answers. For example, some Christian believers consider the Old Testament to be a minor player in the formation of biblical or Christian theology; while others, though not necessarily born into a Jewish family, choose to worship God in a Messianic fellowship, where the congregation observes high holy days and other Jewish customs. Between the two extremes, one would find the majority of Christian believers who read the Old Testament and appreciate sermons on Old Testament characters, but who personally value the Jerusalem Council's decision not to force Gentile converts into observing certain Jewish customs including the rite of circumcision, as seen in Acts chapter fifteen. So, of what value is the Old Testament to

[35] Dunn, *New Testament Theology,* 19.

biblical theology? The short answer is the New Testament writers' demonstrated utmost value in the Old Testament.

Dunn clarifies the Old Testament's value in his seminal work, *New Testament Theology: An Introduction*. One particular method of demonstrating value in the Old Testament scriptures was when New Testament writers appealed to specific Old Testament passages. "As it has been written (*kathōs gegraptai*) is a regularly occurring formula, as a claim for the present by citing the authority of Israel's sacred writings."[36] It was the sense of fulfillment of God's Word that correctly communicates the NT writers' understanding of the OT. In their minds, the OT was not a corpse needing dissection; rather, it was a living document in a developmental process. In fact, the NT writers saw themselves initially as fully supported by the OT writings, and secondly that their writings were "wholly in accord with their scriptures."[37] The difficulty for the average layperson is that a cursory knowledge of the OT may lead one to believe that the OT serves largely as "promise-fulfillment…typological analysis, as though the OT functions only as a foil in the NT."[38] For example, the Reformers were all too eager to trample the OT Law in order to highlight their own doctrine of faith. For the Reformers, if the NT passages expounding grace and faith were shaded white, the OT Law was shaded black in order to bring about the greatest contrast.

When the preacher likewise shades the OT in the pulpit, the result is little appreciation for the text that the NT writers understood as Scripture. The church needs a

---

[36] Dunn, *New Testament Theology,* 20. Matthew's gospel demonstrates prominent use of such fulfillment. See Matt 1:22; 2:15, 17, 23; 4:14; 8:17; also, Paul in Acts, the writer of Hebrews, James, and Peter utilized it as well.

[37] Ibid.

[38] Ibid., 22.

balanced biblical theology, a theology thoroughly immersed in both testaments, so that "one's hearing becomes attuned to motif and movement of thought as well as more perceptible allusion and echo."[39]

Good Friday and Easter

In addition to understanding the Old Testament's role in biblical theology, the church needs to appreciate the impact of Good Friday and Easter. This is not only true of modern-day followers of Christ; it was true of Jesus' first disciples. Scripture does little to camouflage the disciples' confusion regarding the Kingdom of God, the role of miracles, sin, and the cross. Certainly, much of their confusion stemmed from preconceived cultural and religious paradigms—paradigms that effectively shielded them from fully grasping true biblical theology. The gospel narratives demonstrate that nothing shaped the theology of Jesus' earliest disciples quite as much as Jesus' death, resurrection, and exaltation.

To feel the weight of these events upon the disciples, one needs to consider the Luke twenty-four account of the disciples walking along the road to Emmaus, dejected from the crucifixion and burial of their beloved Jesus. Though these men spent time with Jesus during his earthly ministry, their theology was severely limited until the risen One helped them fill in the missing theological pieces (Lk. 24:25-27). Jesus' explanation helped them more fully realize the impact of his death, burial, and resurrection.

Jesus' ascension and exaltation took on great significance among the first disciples, for from the ascension forward, Jesus thoroughly altered the disciples' paradigm, affecting how they viewed life and theology. For example, they now

[39] Dunn, *New Testament Theology,* 21.

understood Jesus as the Son who more completely revealed the Father (Heb. 1:1), the one who personified the Father (Col. 1:15), the one who perfectly interprets the Law and the Prophets (2 Cor. 3:14), and the one who is ultimately worthy to fulfill history's crescendo (Rev. 5:9-10). Likewise, the exaltation forever altered their ministry and mission as they were not simply remembering teachings of a Messiah laid in a tomb; rather, they continued receiving comfort, support, instruction, and power through the Spirit whom Jesus foretold.

Today, in order for adolescent catechisms to become effective, church leaders must present Jesus as the New Testament presents him: alive and active. The Jesus of the New Testament not only saves, he heals, delivers, and provides. Church leaders need to preach a Jesus who is willing to demonstrate his rule and reign in adolescents' lives, families, and schools. A correct presentation of Jesus requires a re-examination of Sunday School materials; it demands an evaluation of teaching taking place at youth retreats; it necessitates an assessment of the end product: disciples who mimic Jesus Christ's ethics and works.

The Holy Spirit

Undoubtedly, both the OT and Jesus immensely influenced the theological formation of the early Christians; nevertheless, there is yet another major influence upon biblical theology, and that is the Holy Spirit. Theologians should not minimize the Holy Spirit's role in the formation of biblical theology. The early Christians articulated the doctrine of the Trinity from a profound appreciation for the Father, Son, and Holy Spirit. Additionally, the early church did not form as a group of stoic disciples reflecting upon

and propagating a dead rabbi's teaching; rather, they were still led by the "Spirit of Jesus" (Phil. 1:19).

Though it is fairly common to suggest that the Holy Spirit is a gentleman and would not exert vigorous influence, the accounts of the Holy Spirit's activities upon the early church are far removed from a passively respectful gentleman. Instead, the church began in an initial violent ecstatic experience affecting eyes, ears, and mouth—an event witnessed by multitudes. Acts chapter two describes the Holy Spirit's initial outpouring as, "suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them" (Acts 2:2-3). Notice Luke's description of the Holy's Spirit's activity as sudden, rushing, and containing violence, hardly the activities of a gentleman.

This initial event, as well as subsequent outpourings and fillings, produced manifold, profound responses affecting the whole person. Likewise, when the gospel reached Gentiles in Acts chapter ten, Luke described the Holy Spirit as having 'fallen' on the Gentiles. Again, gentlemen do not fall on others! Not only was the Holy Spirit's activities violent and forceful, he provoked visceral responses from those who he affected. Consider Paul's description of the spirit of adoption that caused believers to, "cry, Abba! Father!" (Rom. 8:15). The word translated as cry is *krazō* (scream, cry out).[40]

The Holy Spirit's forceful manner was not restricted to encounters. His influence permeates Paul's theology. A perfunctory reading of Romans chapter eight yields immediate insight into the depth of the Holy Spirit's role in Paul's theology; for, the law

---

[40] *New American Standard Hebrew-Aramaic and Greek Dictionaries*: 1998 ed., s.v., "krazō."

of the Spirit dominates Paul's thinking through much of the chapter. Initially, Paul contrasts the "law of sin and death" (Rm. 8:2) with another law, the law of the Spirit. Secondly, law's requirement in fulfilled by those who "walk according to the Spirit" (Rom. 8:4); furthermore, they who live according to the law of the Spirit "have set their minds on the things of the Spirit" (Rm. 8:5), and they experience "life and peace" (Rom. 8:6). Next, Paul encourages the body of believers that their identity is changed, for they no longer live within the old law of sin and death; instead, they reside "in the Spirit" (Rom. 8:9) since the Spirit resides in them. Dunn admits his shock that, "the nearest Paul comes to a definition of a Christian is in terms of 'having the Spirit': Anyone who does not have the Spirit of Christ does not belong to him,'"[41] as written in verse nine. Moreover, not only is there a change of identity through the Spirit, verses ten and eleven detail how the believer also benefits from new resurrection power through the Spirit. Here, Paul introduced the Spirit as the *arrabōn*, the "first installment…guarantee,"[42] confirming one as having been born again and providing assurance of resurrection.

For Paul, sanctification is a work of the Spirit. In verse thirteen, Paul teaches that by the Spirit one has opportunity to destroy the "deeds of the body" (Rom. 8:13). Elsewhere, Paul describes the *deeds* as "fornication, impurity, passion, evil desire, and greed (which is idolatry)" (Col. 3:5); that is, the "former way of life, your old self, corrupt and deluded by its lusts" (Eph. 4:22). Additionally, Paul believed the Spirit is the key to understanding the strength of the believer's spiritual adoption. It is through the

---

[41] Dunn, *New Testament Theology,* 21.

[42] *The Lexham Analytical Lexicon to the Greek New Testament.* Logos Bible Software, 2011. Paul makes this link in 2 Cor 1:22; 5:5.

Spirit's work that believers realize they "are children of God…heirs of God…joint heirs with Christ" (Rm. 8:16).

Furthermore, in verse twenty-three, Paul expressed that, for the believer, the Holy Spirit was the "first fruits" (Rm. 8:23), of the coming resurrection when believers will receive their glorified bodies. Paul concludes this exposition of the Spirit by expressing that the Spirit assists the believer's prayer life. For though the Christian may lack confidence in prayer, the "Spirit helps us in our weakness…that very Spirit intercedes with sighs too deep for words" (Rm. 8:26); moreover, since unity permeates the Godhead, the Holy Spirit effectively "intercedes for the saints according to the will of God." (Rm. 8:27). Certainly, the influences of the Hebrew Bible, the crucifixion and resurrection, and the Holy Spirit must contribute to an understanding of biblical theology. Nevertheless, the Reformers doctrine of cessation largely censors much of the Holy Spirit's influence upon Protestant theology. Thus, because of their underdeveloped Pneumatology, Reformation theology bears little resemblance to Pauline theology. The end result is that reformation theology lacks efficacy, and current adolescent catechisms bear this out. The following section examines the formation of Cessationism's influence.

Cessationism

"Cessationism is the idea that the miraculous gifts of the Spirit, such as prophecy, healing, miracles, and tongues ceased with the death of the apostles and, thus, are no longer available today."[43] Though Cessationism is no longer the dominant view among Christians throughout the world, especially in the Majority World where Spirit-

[43] J. P. Moreland, *Kingdom Triangle: Recover the Christian Mind, Renovate the Soul, Restore the Spirit's Power* (Grand Rapids, MI.: Zondervan, 2007), 175.

empowered Christianity experiences explosive growth, Cessationism's mark upon the Western Church proves indelible. Even Spirit-filled communities in the West struggle with functional Cessationism! Though their official doctrine professes belief in receiving God's leading through prophecy, dreams, ecstatic experiences, and other revelatory phenomena, the anticipation of being led by the Spirit is so low that often the Kingdom of God is not spread through the power of the Spirit. In order to better comprehend the lack of anticipation, or expectation, it is imperative to explore the history of Cessationism, and toward this goal, this writing relies heavily upon Jon Ruthven's work, *On the Cessation of the Charismata: The Protestant Polemic on Post-biblical Miracles*.

Second-Temple Cessationism

Cessationism did not simply pop up out of the ground in the early twenty-first century; rather, its historical antecedents trace back to Second Temple Judaism. Prior to Jesus' earthly ministry, there existed an understanding that the "highest level of the Spirit's activity had ended,"[44] largely due to the unworthiness as post-Canonical generations. Since there was a prevalent belief that miracles and prophecy had ended, the late-Second Temple Jewish belief centered on their strict monotheistic faith, observance of the written Torah, and "its scholastic interpretation…because of that, miracles and prophecies, perforce, had ceased."[45]

Throughout Cessationism, it appears that when there is no prophetic revelation, or no appreciation for prophetic revelation, religious people tend to idolize written words.

---

[44] Ruthven, *On the Cessation*, 13.

[45] Ibid., 14.

They see but they do not hear. In late-Second Temple Judaism, rabbis taught that Spirit-enabled miracles and prophecy belonged in the Canonical era. The Jewish scholars appreciated these events as "the idealized level of the biblical canon,"[46] understanding the Canonical era as the time of unprecedented spiritual power, an age to never again approach. Limiting prophecies and miracles to an idealized past lessened their expectation of the Spirit's power in everyday life. This age of Cessationism was the milieu from which Jesus' ministry began. How would the early Christians respond to Cessationism?

Early Church Response

Early Christian writers took exception to late-Second Temple Cessationism and formed an apologetic correlating the absence of prophecy and miracles to a lack of Divine favor. In other words, Cessationism was a sign that God removed his blessing from Israel. The Christian church was now God's heir of choice with miracles confirming. Unfortunately, early Christians based this apologetic in Evidentialism, "that is, the primary, if not exclusive, function of miracles is to accredit and vindicate a doctrinal system or its bearers."[47] Thus, the early believers fought Cessationism with an apologetic that equated prophecy and miracles as an authorization that they alone acted as God's agents. In time, Evidentialism opened the door to more Cessationism. A subsequent outbreak of Cessationism arose from an unlikely source, the Montanist heresy.

---

[46] Ruthven, *On the Cessation,* 19.

[47] Ibid., 15.

Montanism

Montanism, named after its leader, Montanus, "was not, originally, a departure from the faith, but a morbid overstraining of the practical morality and discipline of the early church. It was an excessive supernaturalism and puritanism against Gnostic rationalism and Catholic laxity. It is the first example of an earnest and well-meaning, but gloomy and fanatical hyper-Christianity, which, like all hyper-spiritualism, is apt to end in the flesh."[48] In late second-century, Montanus communicated extraordinary delusions of not only being God's mouthpiece, but also the embodiment of the Paraclete. Normally, Cessationism sprouts from reactions to the ecstatic, not from the ecstatic; nevertheless, Montanism was an exception. Joined in the movement were two prophetesses, Priscilla and Maximilla, both of whom forsook their husbands to pursue a more ascetic lifestyle. One the prophetesses claimed that following her prophetic oracles, all prophecy would cease. This *cessation* was categorically opposed by "Claudius Apolinarius of Hierapolis, Miltiades, Appollonius, Serapion of Antioch, and Clement of Alexandria."[49] Cessationism was not exclusive to the Montanist heresy; for it later reappeared in Augustine's writings.

Augustine

Augustine perpetuated Cessationism in his early writings. In Augustine's early ministry, Cessationism became an apologetic to explain the apparent lack of healings,

---

[48] Philip Schaff and David Schley Schaff, *History of the Christian Church*, vol. 2 (New York: Charles Scribner's Sons, 1910), 417.

[49] Ibid.

miracles, and prophecies. In his final six years of life, Augustine "repudiated his position"[50] and vigorously supported the healing ministry in local churches. Centuries later, the Protestant reformers selectively ignored Augustine's later positions on healings and miracles.

Augustine's early writings heavily influenced both Martin Luther and John Calvin. Their theologies that unevenly coalesced as Protestant theology, largely developed as a reaction against the perceived abuses of the Roman Catholic Church. In attempts to discredit the influence of the corrupt papal system; especially the sale of indulgences, apostolic succession, and reliance upon relics, these early reformers decried Catholic healings, miracles, and revelations as unmitigated heresy. For their purposes, all miracles, healings, manifestations of the Holy Spirit's power, except for a few demonic deliverances, belonged to the early church.

Calvin

Of the two reformers, Calvin was the strongest cessationist and his anti-supernatural hermeneutic continues influencing Protestant nearly five hundred years after his writings. As mentioned earlier, much of Calvin's doctrine came from Augustine's early writings; while, altogether ignoring Augustine's later appreciation for healings and miracles. In addition, it is important to bear in mind that Calvin adopted a Platonic paradigm that caused him to value the spirit and to denigrate the body. Thus, for Calvin, healing of the soul was primary; while, healing of the body was unnecessary. In his *Institutes*, Calvin explained away as unimportant the fundamental ministries of healing and miracles, "but that gift of healing, like the rest of the miracles, which the Lord willed

[50] Ruthven, *On the Cessation,* 18.

to be brought forth for a time, has vanished away in order to make the new preaching of the gospel marvelous forever. Therefore, even if we grant to the full that anointing (for the sick) was a sacrament of those powers which were then administered by the hands of the apostles, it has nothing to do with us, to whom the administering of such powers has not been committed."[51] Following the in footsteps of late-Second Temple Rabbis who relegated miracles to a past ideal era, Calvin located biblically endorsed revelatory phenomena and miracles into the apostolic age.

Regarding the gift of prophecy, Calvin interpreted the prophetic gift listed in 1 Corinthians chapter fourteen as "the science of the interpretation of Scripture, so that the prophet is the interpreter of the divine will…prophesying (is) the interpretation of Scripture applied to the present need."[52] By equating prophecy to preaching, Calvin effectively censored from many Protestant believers a biblically recognized gift of the Holy Spirit, one that the Apostle Paul desperately coveted for early believers! Western Protestant theologians and preachers echoed Calvin's incorrect interpretation; thereby, squelching God's voice in the believer's life. The question remains, does the biblical text support the Reformers' anti-supernatural hermeneutic?

---

[51] William DeArteaga, *Forging a Renewed Hebraic and Pauline Christianity* (Prepublication, 2012), 81-82. Calvin, *Institutes* V, 19, 18. Paul Elbert, "Calvin and the Spiritual gifts," *Journal of the Evangelical theological Society,* 22:3 (September 1979): 235-256. See especially pp. 242-244, Elbert admits that Calvin misunderstood the gifts of the Spirit as graced natural mental gifts, missing the element of the supernatural.

[52] Ralph Wilson, "The Holy Spirit as the Agent of Renewal" (diss., Fuller Theological Seminary, 1984), 149-54. Wilson cites Jean Calvin, *Epistles of Paul the Apostle to the Romans and to the Thessalonians (Calvin's New Testament Commentaries)*, new ed. (Grand Rapids, MI: Paternoster Press, 1996), 376.

Biblical Emphasis Theology

As discussed earlier, the Protestant reformers developed their theology in a reaction against the perceived abuses of the Roman Catholic Church. What would happen if the actual biblical text influenced one's theology more than a polemic? How would one go about developing such a theology? One answer is to consider biblical emphasis. It is a safe assumption that a theology developed from biblical emphasis is more reliable than a theology formed as a reaction against a particular group. Per Jon Mark Ruthven's work in *What's Wrong with Protestant Theology*, this section briefly examines the portions of the biblical text through the observation of repetition. Rising to the surface is the repetition of the activities of faith, namely hearing, obeying, and a fulfilled promise. The conclusion recognizes a holistic theology of faith woven through the creation account, the Patriarchs, prophets, and Jesus' ministry. Thus, Ruthven describes faith as hearing God, obeying God, and persevering until God fulfills his promise.

Pattern

Introducing humankind to the God of Creation, Genesis chapter one demonstrates emphasis that weaves throughout the entire biblical text. As one examines the account, a central pattern arises through repetition. Seven times a pattern repeats: "God said/spoke…the creation miracle…God affirms the action (in that he) named it, or saw it was good."[53] At Creation, God established a pattern of his speech resulting in life. This fact bears remembering, as throughout Scripture, God's instruction begets life and those

[53] Jon Ruthven to D.Min students, August 2012, United Theological Seminary Grounding Notes, Dayton, OH, 29 [hereafter cited as Grounding].

who are attentive and obedient to his voice receive divine favor and life everlasting. Multiple examples exist of the Bible confirming the necessity of hearing God and obeying him. The fundamental scriptural source of hearing and obeying takes place during Moses' speech to the Israelites, where Moses recapitulates Israel's track record of disobedience in spite of God's goodness. Notice Moses' exhortation, "He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the LORD" (Dt. 8:3). Here, Moses established God's voice as the very source of Israel's blessing. The following section surveys the central pattern of hearing and obeying in the accounts Adam and Eve, Noah, Abraham, and Moses.

Adam

Adam and Eve serve as Scripture's first examples of hearing God and the resulting consequences of obedience/disobedience. Throughout much of Adam's life, God spoke directly to him, and Adam's very existence depended upon hearing and obeying. Adam and Eve's downfall was when they failed to heed God's command to avoid eating the fruit from the tree of Knowledge of Good and Evil. Their disobedience resulted in sin entering the world along with its subsequent ill effects. Another prime example of hearing and obeying is Noah.

Noah

Noah demonstrated complete obedience to God's specific directions, building an ark to provide salvation for the animal kingdom and the eight members of his family. Undoubtedly, Noah's success depended upon him hearing God's voice. Without hearing God's voice, the Flood would have killed Noah, his family, as well as all land animals. God chose a man who never witnessed rain to build an ark and then fill the ark with two of every living creature. There was no established precedent for Noah to follow and certainly, God's instructions to Noah were unique; thus, Noah's success depended upon him following every detail communicated by God. Secondly, Noah's survival and subsequent successes hinged upon his obedience. Hearing God's voice and understanding the eventuality of the Flood did not save Noah. Obedience saved Noah, and through Noah, obedience to God's voice saved humanity. Eventually, this interplay of hearing and obeying coalesces into the biblical understanding of faith in the account of Abraham.

Abraham

Like Adam, Eve, and Noah before him, Abraham encountered God's voice. Similar to Noah, God's direction to Abram (Abraham) lacked precedence; for, God required Abram taking his family away from their homeland for the purpose of inheriting a promised land and establishing a new nation from his seed, in spite of advanced age. Though God's promise seemed far-fetched, Abram and Sarai obeyed. In spite of very difficult circumstances: the intervening stories of Abimelech, Hagar and Ishmael, and Isaac's sacrifice,[54] their perseverance warranted a fulfilled promise. This pattern of

[54] Ruthven, Grounding, slide 116.

hearing God voice, obeying God's voice, and enduring until the fulfilled promise is Scripture's emphasis. Scripture demonstrating this emphasis in the creation account, as well as in the lives of OT biblical heroes, is just the iceberg's tip.

Moses

The book of Exodus contains "the constant dialogue between God and Moses."[55] Exodus chapter fifteen demonstrates the hearing, obeying, enduring emphasis, whereupon Moses "'cried out to the LORD; and the LORD showed him a piece of wood; he threw it into the water, and the water became sweet. There the LORD made for them a statute and an ordinance and there he put them to the test. God said, 'If you will listen carefully to the voice of the LORD your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the LORD who heals you (Ex. 15:25-27).'" The biblical emphasis surfaces in the above passage. Notice the fulfilled promise resting upon the text's verb phrases: careful listening, giving heed, and keeping. Though this pattern repeats in the accounts of Gideon, Saul, Samuel, and David, a significant event in Moses' life foreshadows a day when God would make his voice available to all people.

Seventy

As previously mentioned in the earlier Biblical Foundations section, Numbers chapter eleven describes an event whereupon God took some of the Spirit that was upon Moses and placed it upon the seventy elders. The account plays out differently than

[55] Ruthven, Grounding, slide 137.

Moses imagined, for two elders, Eldad and Medad, did not attend the special impartation service, yet they were received the Spirit and began prophesying in the camp. The non-traditional prophetic utterance so shocked Joshua, Moses' assistant, that Joshua begged Moses to make Eldad and Medad cease. Wearied from his prophetic and leadership responsibilities Moses welcomed the prophetic Spirit's dissemination and explained to Joshua, "would that all the LORD's people were prophets, and that the LORD would put his spirit on them!" (Num. 11:29). God's intended that all his people hear his voice. Later Isaiah and Joel understood this same theme.

New Covenant

Whereas, in the OT only an anointed few heard God's voice, the prophets Isaiah and Joel foretold a new covenant whereupon all Israel and all humanity gained access to God's voice. Isaiah chapter fifty-nine details a radical new expectation where people of a new covenant would live with God's own words in their mouths. This promise was not exclusive to Israel's anointed prophets, priests, and kings; rather, it was for all people within the covenant, including "your children…your children's children… from now on and forever" (Is 59:21). Likewise Joel prophesied of a great and awesome day of the LORD when God poured out the new covenant prophetic Spirit upon all flesh (Joel 2:28-29). This prophetic Spirit of the new covenant invites all to prophesy and function in the gifts of the Spirit. This promise is for all men, not just prophets; women, not just men; children, not just adults; and all nations, not just Israel.[56] Interestingly, after centuries of prophetic silence, people began hearing God's voice decades before the outpouring event at Pentecost.

[56] Mike Bickle, *Growing in the Prophetic* (Lake Mary, FL: Charisma House, 2008), 38.

Prophetic Outpouring

In the time surrounding Jesus' birth, there was an outbreak prophetic revelation. Luke chapter one tells of Zechariah's angelic encounter while offering incense at the Temple's alter. The angel foretold of Zechariah's son, John the Baptist, who would minister in the "spirit and power of Elijah" (Lk. 1:17). Months following Zechariah's encounter, the angel Gabriel appeared to Mary and delivered the news about her giving birth to the Messiah. Then Joseph received numerous prophetic dreams where angels instructed him regarding Mary's pregnancy and keeping out of Herod's reach. Likewise, both Simeon and Anna, who encountered the young family at the Temple, heard God's voice. This briefly explains the prophetic milieu surround the events of Jesus' birth. What emphasis did Jesus place upon hearing God's voice? Scripture demonstrates that when Jesus began his public ministry, he emphasized the importance of hearing God's voice.

Jesus' Example

John chapter 5 reveals the account of certain Jews wanting to kill Jesus for two reasons, healing on the Sabbath and equating himself with God. In response to their threats, Jesus explained that his authority to heal came not from his own volition; instead, his authority rested upon an abiding relationship with God the Father. Jesus acquiesced to the Father's will and words. He expressed this reality by saying, "the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise" (Jn. 5:19). Later in verse 37, Jesus expressed his frustration with those same Jews, because they claimed to be religious, yet did not depend upon hearing God's

voice, for they "never heard his voice or seen his form" (Jn. 5:37). By undervaluing God's voice, these Jews repeated the sins of their ancestors. Though they developed an intricate supplemental religious system based upon words on a scroll, they rejected the voice of the Spirit. They were those who denied "the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven!" (Hb. 12:25). Scripture further testifies that hearing God's voice became a widespread phenomenon at Pentecost.

Pentecost

Acts chapter two expresses the initial fulfillment of Joel's aforementioned prophecy, when God declared, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy" (Acts 2:18-19). Following this magnificent outpouring, people anticipated the Holy Spirit's leading.

Deacons Too

Immediately following Pentecost, the book of Acts describes accounts of apostles, deacons, and young women who hear God's voice. For instance, through a prophetic trance, Peter received specific instructions to expand God's kingdom to the Gentiles. In addition, Saul, who persecuted the church, received salvation through a revelatory experience with the risen Christ. Later Saul's name changed to Paul, and Paul received a prophetic dream leading him to expand Christ's Kingdom into Europe. Apostles did not

have sole access to the voice of the Lord. The biblical text also proves that the Spirit led deacons, elders, and young women.

Stephen and Philip

Immediately preceding his death, Stephen, one of the seven deacons, received an open vision of heaven where he saw the risen Christ standing to await his arrival. Next, Philip, whose ministry was known for great power, heard the voice of an angel instruct him to go south on the desert road between Jerusalem and Gaza. Philip's obedience led to the Ethiopian official's conversion and baptism, likely spreading the Kingdom's influence into the African continent. Later, Philip's daughters had a profound revelatory ministry, for they had "the gift of prophecy" (Acts 21:9). In addition to deacons, the book of Acts confirms the Holy Spirit spoke to prophets and teachers. Acts chapter thirteen details mature prophetic and teaching ministries in Antioch, for these were Christians who not only understood the written Scripture, they also valued God's voice, "'while they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2). Thus, deacons, elders, teachers, and young women also heard God's voice.

Summary

Biblical emphasis theology demonstrates that God often speaks to people, and that he desires all people to hear Him. Clearly, passages such as Isaiah 59:20-21 and Joel chapter two point to a time when God leads his people by the prophetic Spirit of the New Covenant. Further investigation into the events surrounding Jesus' birth, Jesus' own

ministry, and the ministry of the early church justifies an expectation of the immediate availability of God's voice manifested through various prophetic phenomena. In contrast, the reactionary theology perpetuated by Luther and Calvin deadens biblically endorsed revelatory expectations among believers.

As described above, the early church's understanding of biblical theology developed from a variety of sources. Rooted in the Hebrew Bible, biblical theology drew inspiration from the events of Good Friday, Christ's resurrection, and the impact of the Holy Spirit. The initial portion of this section examined the processes of what forms proper biblical theology. The second section scrutinized how, through Cessationism, Protestant theologians effectively quarantine from the church biblically accepted miracles and revelatory phenomena, hamstringing the church's effectiveness by eradicating her power. The third section uncovered a faithful appreciation for miracles and various revelatory phenomena rooted in biblical emphasis theology. It is in the biblical text that the church discovers the Bible's central motif of faith; namely, hearing God, obeying God, and persevering until God fulfills his promise.

Historical Foundation

A sensitive reading of the Gospels and the book of Acts lends an understanding of persons living in the first-century Near East. From these five books, one comprehends a general cross-cultural openness to the manifestation of the Kingdom of God, both among Jews and Gentiles. In fact, it appears that the societies impacted by the Kingdom of God were broadly open to God's powerful displays and the Holy Spirit's leading. Consider a seemingly unusual occurrence during Jesus' trial before Pontius Pilate. As Pilate was

well into his examination of the charges against Jesus, Pilate's wife, likely a non-believer, described a troubling dream in which she felt Jesus was innocent (Mt. 27:19). To Pilate's wife, her dream carried enough significance for her to attempt to influence her husband's governmental decision. While it appears that many people of the first-century Near East welcomed dreams, visions, and other spiritually aided manifestations, Western Christians tend to vigorously question such phenomena. It appears that while many Christians in the modern West distrust religious experiences beyond Scripture reading and church attendance, noted church fathers such as Gregory of Nazianzus, Augustine, Isaac of Nineveh, and Simeon the New Theologian experienced dreams, healings, and various forms of ecstasy as normative orthopraxy.

Attendance in the modern Western church is in steep decline. According to an American cross-denominational attendance study, church attendance steadily dropped from 2001 to 2008 among American Protestant denominations including the United Methodist Church, the Presbyterian Church of America, the Episcopal Church, and the Evangelical Lutheran Church of America.[57] Though much of the church identifies with a creed stating that Christians belong to *One Holy, Catholic, Apostolic Church*; reality demonstrates that the churches are far from united. Could it be that disunity results from Christians seeking unity through non-biblical means?

Underdeveloped Pneumatology

Christians throughout the West seek unity through creeds, statements, the Eucharist, ministry, and liturgy while downplaying the unity found in "the fellowship of

[57] Lovett Weems, Jr., "No Shows: The Decline in Worship Attendance," United Methodist Foundation of Louisiana, http://www.umf.org/userfiles/NoShows%20-%20Church%20Attendance.pdf (accessed November 17, 2012).

the Holy Spirit."[58] The Apostle Paul identified Christian believers not by creed and liturgy, rather as "For all who are being led by the Spirit of God, these are sons of God" (Rm. 8:14). What would most Western believers know about the *leading of the Spirit of God,* when many theologians and pastors either ignore or undervalue Pneumatology? The term *fellowship of the Holy Spirit* is a non-reality of much of the Western church chiefly because few Western believers in non-Charismatic and non-Pentecostal churches understand and trust the third person of the Trinity. Much of the church does not enjoy fellowship in the Holy Spirit because much of the church underrates the necessity of the Holy Spirit—the church forgets to invite God to Sunday Services. Though several Western Christians claim to have been baptized in the name of the Father, Son, and Holy Spirit (Matt 28:20), their theology and practices point to a belief in the Father, Son, and Holy scriptures, and their meetings are lifelessly stagnant as a result. In essence, as the church dismisses the reality of the person of the Holy Spirit, they likewise dismiss His power, biblically endorsed methods of leading—and they deny their parishioners' opportunity to interact with God's presence both in the corporate gatherings and in devotional times. As Moltmann (1994) pointed out, the Holy Spirit is "the Cinderella of Western theology."[59]

---

[58] Olga Zaprometova "Experiencing the Holy Spirit: A Pentecostal Reading of the Early Church. Part 1: Gregory the Theologian," *Journal of the European Pentecostal Theological Association* 29, no. 2 (Autumn 2009): 5.

[59] J. Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 1994), 1.

Calvin's Impact on Pneumatology

Much of the West's current misunderstanding and misapplication of Pneumatology is rooted in John Calvin's five senses cessationism, "where the only spiritual experience permitted to Christians by Calvin's cessationism was the experience of being converted and the inner witness of the spirit."[60]

Calvin intended to recalibrate the church toward his understanding of the church's ideal and limit the Catholic Church's power and influence. Calvin's efforts, along with his compatriots, amounted to the ultimate ecclesiastical power grab. One point of disagreement was that the Protestants believed Catholics misused miraculous claims in order "to prove the validity of their doctrine."[61] Additionally, the Protestants disapproved of the papal encyclicals that served as continuing revelation on par with Scripture.[62] Though the Protestants, including Calvin, had valid evidence for concern, the unintended consequence of five senses cessationism was that it closed the door to mystical experiences considered normative in the witness of Scripture and occasionally evident in both early and Eastern Church history. Calvin effectively limited the Holy Spirit's activity in a believer's life merely toward assisting the believer with prevenient grace before conversion and providing the inner witness of adoption post-conversion; thereby, stunting what some of the church fathers understood as paramount to theology. Experiencing the present reality of the Holy Spirit's activity and ministry through various mystical expressions was necessary for comprehending God, thus theology. Maximus the

---

[60] DeArteaga, *Forging*, 84.

[61] Ruthven, *What's Wrong*, 16.

[62] Ibid., 17.

Confessor boldly asserted the Holy Spirit's role in theology, for "the mind is only considered to be worthy of the gift of theology when, on the wings of love, it has flown beyond the above and found itself in God, seeing His properties to the ultimate extent that is possible for a human mind though the spirit."[63]

Pneumatology in the Eastern Church

The Eastern Church's understanding of Pneumatology demonstrated considerable experiential openness. Some Eastern Church fathers felt spiritually influenced experiences necessary to faith and practice. In fact, as Olga Zaprometova stated, "Pneumatology has always been at the very heart of Eastern theology…it is not a doctrine, but an integral aspect of Eastern theological thinking." [64] Zaprometova continued, "Pneumatology is inseparable from Christology and Ecclesiology in all spheres of Christian life and Christian teaching."[65] This is not to imply that the Eastern Church at large is Pentecostal in its Pneumatology; nevertheless, the Eastern Church's Pneumatology has a sizable head start over the churches of the West.

Four church fathers with an advanced understanding and appreciation of Pneumatology were Gregory of Nazianzus, Augustine of Hippo, Isaac of Nineveh, and Simeon the New Theologian. The following paragraphs discuss each man's background, their mystical experiences, and the effects of the mystical experiences upon their lives and ministries.

---

[63] Olga Zaprometova "Experiencing the Holy Spirit Isaac of Nineveh and Simeon the New Theologian," *Journal of the European Pentecostal Theological Association* 30, no. 1 (Spring 2010): 6-7.

[64] Zaprometova, *Gregory,* 6.

[65] Ibid.

Gregory of Nazianzus

The three Great Cappadocian theologians were Basil of Caesarea, Basil's brother Gregory of Nyssa, and Gregory of Nazianzus. Gregory Nazianzus (AD 329-389) met Basil while both were students in Athens. Basil's sister Macrina, who greatly influenced Basil and Gregory Nazianzus, desired an ascetic life of simple devotion to Christ, and spent much of her later years in a monastic retreat she initiated. Following Macrina's example, Gregory Nazianzus and Basil "founded a community for men similar to the one Macrina had created for women."[66] Through a variety of victories and defeats, Gregory served for a brief period as the bishop of Constantinople. Though not known for his pastoral skills, Gregory was an accomplished writer, and "particularly remembered for his *Five Theological Orations,* written around AD 380, and a compilation of extracts from the writings of Origen, which he entitled *Philokalia.*"[67] Gregory was skillful in refuting heretics and explaining both Origen and Athanasius' theology with tact and ease. Additionally, Gregory was well experienced in Pneumacentric mysticism.

Gregory's Dreams

Gregory's poems are a goldmine of fourth-century theology and practice. It is apparent that Gregory received Spirit-induced dreams from an early age. He cited an experience where, through a dream, "God summoned me from boyhood… and I arrived

---

[66] Justo L. Gonzalez, *The Story of Christianity.*, Rev. and updated [ed.], 2nd ed., vol. 1 of *The Story of Christianity* (New York: HarperOne, 2010), 211.

[67] Alister E. McGrath, ed., *The Christian Theology Reader*, 3rd ed. (Malden, MA: Wiley-Blackwell, 2007), 689.

at the very goals of wisdom."[68] One particular dream that had unusual impact on Gregory's life was when "chastity embraced him as two maidens who came to him with warmth and affection."[69] Gregory eventually realized the two maidens symbolized temperance and virginity, and through that dream, Gregory sensed God calling him into a lifelong celibacy and asceticism.

Not bound by only experiencing God through Scripture reading and church attendance, Gregory was open to God speaking to him through dreams. Dreams are in no way an extra-biblical idea; in fact, dreams are one of the chief vehicles of revelation in Scripture. The writer of Genesis chronicled God speaking to Jacob at Bethel in a dream where Jacob witnessed a ladder extending from Heaven to earth (Gen 28:10-22). God reached into Jacob's hectic world through a dream and prophetically foreshadowed God's supernatural interaction with the coming nation of Israel.

God not only spoke to Jacob through a dream, He communicated significant events through dreams to Jacob's son Joseph. Genesis 37:5-11 illustrates Joseph's prophetic dream describing God's plan to elevate Joseph beyond the status of his brothers and parents. Joseph's jealous brothers initially conspired to kill him; however, after some discussion they decided it better to sell their brother to traders. Once the traders reached Egypt, Joseph served in Potiphar's house until he was erroneously sent to prison for an alleged rape. Moreover, Scripture indicates that not all dreams given by God are to people of covenant, for God gave two powerful dreams to pagan kings.

---

[68] Morton T. Kelsey, *God, Dreams, and Revelation: a Christian Interpretation of Dreams*, Rev. and expanded ed. (Minneapolis: Augsburg Books, 1991), 126.

[69] Kelsey, *Dreams*, 126.

The Pharaoh who interacted with Joseph received a troubling dream. Held in prison, Joseph, alone could interpret Pharaoh's dream. Joseph's gift as dream interpreter allowed for his eventual prison release and promotion to prominence in Egypt. Nebuchadnezzar was another pagan king who dreamed prophetically.

Daniel chapter two articulates Nebuchadnezzar's dream involving a statue standing several stories high. A stone cut out of a mountain without hands crushed the statue. Daniel interpreted the dream to explain the statue as upcoming powerful kingdoms that would eventually fail. The stone represented the Kingdom of God that would destroy, outlast, and outgrow all of the previous kingdoms. In the preceding cases, God gave dreams to people of particular significance. Later in the Old Testament, God promised a time when He would grant spiritually significant dreams to ordinary people. God foreshadowed a day when the Holy Spirit would be poured out upon all peoples when even "old men will dream dreams" (Joel 2:28). In the New Testament, dreams played a powerful role in the coming of the Messiah.

In Matthew's gospel, an angel appearing in a dream warned Joseph not to divorce the surprisingly impregnated Mary. Later, after Jesus was born, Joseph received a dream that prompted his family's exodus to Egypt. After a period in Egypt, Scripture records two more of Joseph's dreams. One dream explained to him that his family could return safely from Egypt. The follow-up dream led to Joseph settling away from Judea. Dreams were just the beginning of Gregory's mystical experiences, for Gregory also experienced the Divine Light.

Gregory and Divine Light

Divine Light was a private mystical experience that some church fathers encountered when meditating in silence and holiness. Divine light, also known as Tabor light, was supposedly associated with the light from both Jesus' Transfiguration and Saul's conversion. Light had special significance in the Greek mind and thus scriptures such as "I am the light of the world" (John 8:12) and "You are the light of the world" (Mt. 5:14) carried added weight. Both Gregory and his father experienced the Divine Light.[70] Gregory exhorted his readers, "Let us dedicate ourselves totally, let us become the sound burnt offering, the verbal sacrifice… let us give ourselves totally so that we may also take ourselves back totally, for to take in ourselves in purity is to give ourselves to God and to perform a religious rite of personal salvation."[71] In addition to experiencing Divine Light, Gregory spoke in tongues.

Gregory and Tongues

As previously mentioned, Gregory enjoyed Spirit-led dreams and Divine Light. Additionally, the gift of speaking in tongues augmented Gregory's deep prayer life. Speaking in tongues, or xenolalia, refer to a gift given to believers by the Holy Spirit at Pentecost, as described in Acts chapter two. The immediate effect of xenolalia at Pentecost was that onlookers heard the 120 praising God in the onlookers' native languages. At that moment, xenolalia opened an evangelistic door for the Apostle Peter. Later, the Apostle Paul understood tongues as a private prayer language that edifies the

[70] Zaprometova, *Gregory*, 9.

[71] Zaprometova, *Gregory*, 9-10.

person praying (1 Cor. 4:14), ushering a "breakthrough of nonphysical reality (and opening) them to new experiences."[72] At the turn of the twentieth-century, the gift of speaking in tongues broke out in a small prayer meeting in Topeka, Kansas, and subsequently caught the nation's attention at William Seymour's church on Los Angeles' Azusa Street. The Azusa Street congregants expected a release of tongues similar to Acts chapter two, providing them with the supernatural ability to speak in foreign languages without taking language training.[73]

Gregory and Deification

Gregory's final goal for his sacrifice and asceticism was deification. Though an understanding of deification is largely absent from the Western church, Gregory sought deification as "the pinnacle of the Christian life."[74] Deification resulted from a life given to the fruit of the Spirit, the sacraments, and the divine nature. Zaprometova described deification as "a result of receiving the Holy Spirit and experiencing the Spirit in the life of the Church"[75] Another church father who enjoyed the Holy Spirit's supernatural activities was Augustine of Hippo.

---

[72] Kelsey, *God*, 90.

[73] Cecil M. Robeck and Jr, *The Azusa Street Mission and Revival: the Birth of the Global Pentecostal Movement* (Nashville: Thomas Nelson, 2006), 10.

[74] Zaprometova, *Gregory*, 11.

[75] Ibid., 7.

Augustine

Augustine of Hippo (AD 354-430) was born of a Christian mother, Monica, and a pagan father, Patricius. Early in life, he lived recklessly, seeking sensual pleasure. The pursuits of philosophy and carnality marked his young adulthood. Later, upon receiving salvation, Augustine turned his sharp intellect toward defending Christian orthodoxy. Interestingly, Augustine began his Christian walk as a committed Cessationist.

Cessationism is the belief that miraculous gifts ceased at the end of the apostolic age. Augustine's work, *One the True Religion* (AD 391), described his disdain for healing ministry. In it he wrote, "These miracles were not allowed to last until our times lest the soul ever seek visible things and the human race grow cold because of familiarity with those things whose novelty enkindled it."[76] In effect, Augustine attributed the continuation of healing gifts with the works of the flesh. Apparently, in his great mind, Augustine reasoned that the Spirit's miraculous gifts including healing ministry, were utilized by Jesus and the Apostles to demonstrate Christ's divinity and establish the church, leaving little room for the furtherance of such gifts that provide ongoing expressions of God's compassion. Many Western Christians in the twenty-first century also deny the reality of Christian healing. Whereas, many Christians in the West demonstrate faith in Christ for salvation, little if any healing ministry takes place in their churches, for many "believe that God has stopped talking and doing the incredible things"[77] written about in Scripture. Fortunately, Augustine eventually saw his error and

---

[76] DeArteaga, *Forging*, 84.

[77] Moreland, *Kingdom Triangle*, 169.

retracted his assertions. In fact, Augustine was one of many theologians who "denied and (later) affirmed revelation and miracles." [78]

Augustine and Dreams

Before Augustine made careless assertions regarding the cessation of miraculous gifts, his mother received a divinely inspired dream. In the dream, Monica "saw herself standing on a measuring device while a young man whose face shone with a smile approached her";[79] later, the young man inquired why Monica was sad. While still dreaming, Monica confessed that her son's rejection of Christ was her reason for sadness. At this, she saw "Augustine standing on the same rule with her," [80] which signified that Augustine would one day receive Christ.

Augustine and Healings

Though early on Augustine refuted healings in the church, his mind changed when a young epileptic received healing during an Easter service. With a verified miracle in his church, Augustine set out to investigate other claims of healings. He was careful to search for eyewitness corroboration, and only included healings that he could personally verify.

Healing miracles profoundly affected Augustine's later ministry. Augustine recorded seventy healings in his diocese in only two years. Many of the healings

---

[78] Jon Ruthven, *What's Wrong*, 34

[79] Kelsey, *Dreams*, 136.

[80] Ibid.

happened during rites of baptism. In one particular case, a woman "with advanced cancer had a dream in which she was told to go to the next baptismal service and have a newly baptized person pray for her. She did so and was instantly healed of the cancer."[81] Augustine further testified to healings ranging from anal fistulas, to blind eyes, and paralysis. In addition to healings, Augustine also began experiencing openness to spiritual dreams. Augustine later confessed of his own unusual spiritual dreams in his writings to Evodius.[82] Centuries later, Isaac of Nineveh carried forward experiential Pneumatology.

Isaac of Nineveh

Isaac of Nineveh (d. AD 700) had a profound ministry in the Eastern Church. Though he hailed from a "remote Persian province,"[83] Isaac later served as a Chalcedonian church leader. Though a Nestorian, Isaac carefully avoided theological controversies and wrote extensively about the believer's inner life. To Isaac, the Christian must avoid the world, for the world was "the sum of a human's passions."[84] Likewise, Isaac taught that Christians should carefully manage the human soul, for it was easily distracted. The prescription for such ills was to turn inward and cultivate the interior garden, where life in God included a physical touch of His presence. Isaac's desire to experience God is far beyond the expectation of many modern Western Christians. Many churchgoers are content with periodic church attendance and the occasional Bible reading. However, the actual experience of God's presence is foreign. Isaac and many

[81] DeArteaga, Forging, 69.

[82] Kelsey, *God*, 136.

[83] Zaprometova, *Isaac*, 1.

[84] Ibid., 2.

other early Christians experienced dissatisfaction with a Christianity that captured the mind but not the heart. They expected their Christian practice to trump the pagan religions of their day. For Isaac, his faith experience included holy tears, ecstasy, and drunkenness.

Isaac and Holy Tears

Isaac's understanding of holy tears was through his application of Christ's words, "blessed are those who mourn, for they will be comforted" (Mt. 5:4). The experience of the Holy Spirit's inner working led Isaac to promote holy tears. To Isaac, holy tears seemed logical since the Holy Spirit who resides within the believer is amazingly powerful, good, and loving. Isaac differentiated between bitter tears and sweet tears. Bitter tears were tears of repentance, where the believer who experienced the Spirit's conviction took action by course correction. Sweet tears, on the other hand, were tears of affection resulting from inner purity.

Isaac also encouraged extended periods of crying. He saw that endless crying "may start for any of the three reasons: from awe and wonder occasioned by the mystery of revelation…from the love to God that inflames the soul…(and) from a great humbleness of heart."[85] Similar to Isaac's understanding of sweet tears were his experiences of ecstasy.

[85] Zaprometova, *Isaac*, 3-4.

Isaac and Ecstasy

Isaac encouraged extended times of prayer and he associated extended times of prayer with ecstatic experiences. In times of deep prayer, Isaac underwent "amazement, wonder, and rapture"[86] as well as seeing the Divine Light. In a modern sense, one might wonder what the result would be if a pastor or priest who taught on prayer were to promote Isaac's examples of ecstasy. Certainly, the Bible is not void of examples of spiritual ecstasy. Peter in Acts 10:10 fell into a rooftop trance; likewise, Paul knew a man who "was caught up to the third heaven" (2 Cor. 12:2). Likewise, being filled with the Spirit (Eph. 5:18) was known to lead to ecstatic experiences.

Isaac and Drunkenness

Scripture is not silent on the subject of spiritual drunkenness. The Apostle Paul exhorted his faithful followers to be "not drunk on wine, which leads to debauchery" (Eph. 5:18). The New Testament writers include alcohol drunkenness as a sin in the New Testament and Scripture chronicles its ill effects. The examples of excessive alcohol consumption are plentiful. Consider the early account of Noah getting drunk and naked (Gen. 9:21). Other examples of the sin of drunkenness include a drunk son (Deu. 21:20), Nabal (1 Sam. 25:36), Elah (1 Kg. 16:9), Egypt as a prophetic drunkard (Isa. 19:14), and as people who will not inherit the Kingdom of God (1Cor. 6:10). Nevertheless, in the Ephesians chapter five passage, Paul counterbalances the prohibited physical drunkenness with the acceptable command to "instead, be filled with the Spirit" (Eph. 5:18).

---

[86] Zaprometova, *Isaac*, 4.

At Pentecost, the early disciples displayed holy drunkenness. At Pentecost, 120 believers gathered together in prayer and as later explained, "all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:2-4). A crowd soon gathered and some stated that the 120 appeared drunk. Peter refuted this saying, "these people are not drunk as you suppose" (Acts 2: 4,15).

It is likely that the onlookers previously witnessed drunken behavior, and thus mistakenly associated alcohol drunkenness to the disciples' stupor. In other words, the disciples' behavior warranted the association. Isaac, too, imbibed in spiritual drunkenness. Isaac noted that his ecstatic experiences crescendo into a state similar to "those who have lost their senses because of wine."[87] Zaprometova explained this phenomenon, "The image of drunkenness cause by wine helps Isaac to describe the experience of mystical encounter, which is, in itself, the introduction to the heavenly joy and pleasure of the Kingdom of heaven. When the soul is drunk with joy of hope and the joyfulness of God, the body does not feel sorrows…It happens when the soul enters into the joy of the Spirit. This experience is frequently associated with the Eucharist, in which the true love of God is revealed to a human being."[88]

Effects of Ecstasy

Though not meant to be a high water mark for the believer, holy tears, ecstasy, and spiritual drunkenness are phenomena occurring in church history. Since Christ taught his disciples to beseech the Father by praying, "your kingdom come, your will be done,

---

[87] Zaprometova, *Isaac*, 6.

[88] Ibid.

on earth as it is in heaven" (Mat. 6:10); it confirms that earth should resemble heaven. Since Scripture describes heaven as a realm of joy, it makes sense that Christians should experience joy in its purest form. Holy tears, ecstasy, and drunkenness were important manifestations for some early fathers. Christians, like Isaac, should anticipate a joyful, emotional release from heaven in accordance with their prayers. Another church father worth examining is Simeon the New Theologian.

Simeon the New Theologian

Simeon (AD 949-1022) was a "leading representative of Byzantine theology."[89] The title, 'The Theologian', was reserved for people of unusual aptitude. Of history's theologians only the Apostle John, Gregory of Nazianzus, and Simeon received the honor. Simeon was an outstanding theologian among the mystics and fortunately, for later students, Simeon was very transparent with his spiritual experiences, including holy tears, ecstasy, tongues, and witnessing the Divine Light.

Simeon and Holy Tears

Simeon's "holy tears" experiences were not attempts to search for or please God. Instead, his holy tears were responses to the very tangible revelation of God to a human being. His tears were a reaction to God's unseen, but very palatable, presence. In comparison, the account of nineteen year-old Welsh revivalist, Evan Roberts, seemed similar, "I fell on my knees…, my face was bathed in perspiration, and the tears flowed

[89] Alister E. McGrath, ed., *The Christian Theology Reader*, 3rd ed. (Malden, MA: Wiley-Blackwell, 2007), 698.

in streams…It was God commending His love which bent me, while I saw nothing to commend. After I was bent, what a wave of peace flooded my bosom."[90]

Simeon and Ecstasy

Again, Simeon was an esteemed theologian, known for his honestly transparent testimonies. His writings are a privilege for the modern reader to have at his or her disposal. Simeon was a regular purveyor of ecstasy. Throughout his life, he enjoyed light, tears, joy, sweetness, relaxation, and trembling.[91] Unlike Isaac of Nineveh, Simeon saw that ecstasy was an introductory step toward a deeper walk with Christ. His goal was the continual awareness of his Savior. Simeon was convinced that other believers should experience a "perception of grace… (and) enlightenment."[92] His conviction was so resolute that he doubted the salvation of people whose experiences were less than his. Simeon felt that the Christian walk began with repentance, then tears, ecstasy, and finally deification. Again, deification is an unusual term for the modern reader, and thus it requires gentle handling. Simeon assists the modern reader by describing deification in other terms including "a spiritual birth, a mystical resurrection or spirit baptism."[93] Thus, one might gather that deification was similar to Wesley's *second blessing*[94]and Finney's *baptism of the Holy Spirit*.[95]

---

[90] Zaprometova, *Isaac*, 10.

[91] Ibid.

[92] Ibid, 11.

[93] Ibid, 11.

[94] DeArteaga, *Forging*, 181.

[95] Ibid.

Simeon's Confluence of Experiences

Like Gregory, Simeon became a proponent of the Divine Light. In fact, Simeon's writing indicated that he increasingly experienced this mystical manifestation as he grew older.[96] Not satisfied with periodic mystical experiences, Simeon wrote of a blended familiarity of tongues, Divine Light, and holy tears.

Because of Simeon's highly developed experiential Pneumatology, he "confronted nominal Christianity"[97] that allowed water baptism without the demonstration of a changed life. A strong proponent of sanctification, Simeon understood there to be no *fruit of the Holy Spirit* where there is not a well-developed Pneumatology.

Summary

As attendance in the Western church continues to decline, Christians should look to the Holy Spirit for unity. Unlike the modern Western Church, Eastern Church history demonstrates a mature Pneumatology that embraced mystical experiences as normative and healthy. The writings of Gregory of Nazianzus, Augustine of Hippo, Isaac of Nineveh, and Simeon the New Theologian demonstrate that ecstatic experiences in the Holy Spirit result in a spiritual vibrancy, a vibrancy that the modern Western Church largely lacks.

---

[96] Zaprometova, *Isaac,* 9.

[97] Ibid., 12.

CHAPTER THREE

INTEGRATION

Conjunction of Theoretical and Practical

The author served as the Senior Pastor of Trinity Faith Church in Liberal, Kansas, a post-denominational independent church.[1] Trinity's roots are in the Apostolic Faith Church[2], a movement founded by Apostolic Faith pioneer, Charles Parham.[3] Like many Spirit-filled churches, Trinity's founders had a strong appreciation for the gifts of the Holy Spirit, especially healing. Through sixty-two years, Trinity cycled through several pastors and church leaders; nevertheless, the church values spiritual gifts, though not all the gifts currently function as mature ministries. One such gift, the gift of prophecy, lies relatively dormant in the church body; in fact, prophetic training is not part of Trinity's ongoing catechism.

---

[1] Trinity Faith Church, formerly known as Trinity Apostolic Faith Church, was a member of the Apostolic Faith movement until the 1990's when the church board agreed to move toward an inclusive non-denominational status. In the early 2000's Pastor Dee Estes decided to reclassify the church as 'post-denominational,' a term popularized by C. Peter Wagner.

[2] Founded after an Apostolic Faith camp meeting in the Oklahoma panhandle. Liberal, Kansas lies one miles north of the Oklahoma panhandle, and many of Trinity Faith's attendees live in Oklahoma.

[3] Robeck, *The Azusa Street* Mission, 40-42. Though initially a Methodist, Parham's adherence to the White Zionist Movement put him at odds with his Methodist bishop. Later, Parham interest in divine healing led him to open Beth-El Healing Home in Topeka, Kansas. In 1900 Parham's visit to Frank Sandford's ministry in Maine encouraged him to seek the Holy Spirit's baptism, with glossolalia as the initial evidence. On January 1, 1901, Parham's student, Agnes Ozman, received the baptism of the Holy Spirit and the gift of speaking in tongues. Later, Parham, working through various Bible schools continued proclaiming the Apostolic Faith throughout Texas.

Discipleship

As a pastor, the author desired to provide discipleship opportunities that provide growth for church members, both young and old. It is the author's premise that an adequate discipleship model for adolescents must include the cultivation of the Holy Spirit's leading through prophecy, words of knowledge, and other revelatory phenomena. This premise inspired this doctoral dissertation surveying the biblical, historical, and theological foundations of prophetic ministry demonstrating that prophetic training is a vital component of New Testament discipleship. Additionally, the premise stimulated an examination of the forces that actively filter prophetic training from adolescent catechisms. The author's passion was to see the adolescents at Trinity Faith Church and throughout Liberal, Kansas grow in biblically sanctioned prophetic gifting[4], for the author can demonstrate, from both a biblical and personal experience, that revelatory phenomena serve as catalysts promoting health and effectiveness in Christ's body.

In order for Liberal's adolescents to fully develop as Christ's disciples, where listening to the Holy Spirit is a normative practice, the adolescents must develop a comprehensive appreciation for both the prophetic ministry modeled by Christ and the Prophetic Spirit of the New Covenant. In other words, the author's intention for the adolescents was two-fold. First, the church leaders needed to unpack the Gospels so that adolescents see Jesus for who he really is. Church leaders must present him as a rabbi worthy of following today, one whose prophetic insights motivate students toward an

[4] As of this writing, the author discovered few discipleship materials specifically tailored for training adolescents in prophetic ministry. One such ministry, aimed primarily at children's ministry is Kids in Ministry International [KIMI]. KIMI's purpose is threefold: *Giving kids the meat (deep truths and doctrines) of God's word, equipping children for the work of the believer's ministry, and creating opportunities for kids to encounter the presence of God regularly.*

abiding relationship with Christ, and see his kingdom manifest in their lives. Secondly, comprehending the significance of the Prophetic Spirit of the New Covenant thrusts students into a revival lifestyle, where the Holy Spirit releases power and wisdom in their homes, schools, and activities.

Jesus as Ministry Model

So how does one begin prophetic training among adolescents? Initially, it was incumbent upon church leadership to train adolescents to recognize the prophetic nature of Jesus' earthly ministry.

Nathanael

As rabbi, Jesus modeled New Covenant ministry for his disciples, and one of the overriding characteristics of Christ's ministry was his reliance upon revelatory phenomena. Consider Jesus' encounter with Nathanael in the first chapter of John's gospel. After just been recruited into discipleship, Philip immediately locates Nathanael, explaining to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth."[5] Straightaway Nathanael questioned Philip's assertion due to Nazareth being an unlikely origin for the Messiah, "remembering Bethlehem, perhaps, as Messiah's predicted birthplace, and Nazareth having no express prophetic place at all, besides being in no repute. The question sprang from mere dread of mistake in a matter so vital."[6] Since Philip and Nathanael were still in

[5] John 1:45.

[6] Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), *ad loc* Jn 1:46.

close proximity to Jesus, Nathanael apparently agreed to have a look for himself. Finally, when Jesus and Nathanael met, Jesus chose not to convince Nathanael by correcting his misunderstanding of the Messiah's origins; instead, Jesus utilized two revelatory insights that the Apostle Paul would later classify as a word of knowledge. As Nathanael approached, Jesus initiated the conversation by verbally identifying Nathanael as a truth loving Israelite. Jesus' ability to identify Nathanael's character at first glance surprised Nathanael and led him to inquire, "Where did you get to know me?"[7] Jesus answered Nathanael with a second prophetic insight saying, "I saw you under the fig tree before Philip called you."[8] These back-to-back revelatory insights effectively defeated all of Nathanael's reservations regarding Jesus being the Messiah, for he went from resisting Philip's announcement in verse forty-eight to proclaiming in verse forty-nine, "Rabbi, you are the Son of God! You are the King of Israel!"[9]

At this point, one might expect Jesus to end his conversation with Nathanael and move on to more Kingdom activity. In fact, Jesus had additional revelatory insight for Nathanael. Jesus capitalized upon Nathanael's faith and prophesied that Nathanael would experience an open heaven and witness "the angels of God ascending and descending upon the Son of Man."[10] A person may interpret this prophecy in multiple ways; nevertheless, the prophecy seems to indicate that Nathanael, like Jesus, would walk in

---

[7] John 1:48.

[8] John 1:48.

[9] John 1:49.

[10] John 1:51.

increased revelation via the Holy Spirit. The revelation would include a seer gift, similar to what Elisha experienced in 2 Kings 6:15-17.

Woman at the Well

The fourth chapter of John's gospel records another instance where Jesus utilized prophetic phenomena in his earthly. In this familiar passage, Jesus spoke to a woman at a well in the Samaritan city of Sychar. Following a brief interchange, Jesus employed a prophetic insight and told the woman to call her husband, knowing that she was not a monogamist. The woman replied as Jesus expected, for she claimed that she was not married; whereupon, Jesus revealed that he knew of her five marriages and that she currently lived with a man with whom she is not married. This startled the woman and she recognized Jesus as a prophet.[11] Jesus and the woman continued their dialogue until Jesus revealed himself as the Messiah. One should not overlook the impact of the prophetic insight in this passage. It was Jesus' prophetic revelation of her fractured love life that not only inspired her faith, but also opened the door for evangelism for the entire city of Sychar.

Summary

In addition to considering Jesus' earthly ministry, church leadership should provide adolescents a comprehensive theological understanding of the Apostle Peter's use of Joel chapter two in Peter's Pentecost sermon. In Acts chapter two, Peter spoke to the onlookers witnessing the outpouring of the Holy Spirit upon the 120 disciples. Peter identified the disciples' xenolalia, witnessed by the onlookers, as a manifestation of

[11] John 4:19.

Joel's prophecy of the Spirit's dispersion. Few, if any, modern Christians would argue that Peter referenced Joel for any other reason. The difficulty for today's evangelical believer is to associate the prophetic manifestations of Joel 2:28-29 with today's church; namely, prophesying, dreaming, and having visions. These biblically sanctioned prophetic phenomena are largely absent from training materials created for Western adolescents.

Peter's use of Joel's prophecy in Acts chapter two clearly indicated that God desired for his New Covenant people, individually and corporately, to hear from God. Furthermore, it was God's desire that the gift of prophecy be active among his people. Again, church leaders should not quarantine prophetic phenomenon from adolescents; rather, the Spirit directed the outpouring upon "all flesh…your sons and your daughters…your old men…your young men…even on the male and female slaves."[12] The outpouring was widespread regardless of age, gender, or social status.

Literature Review

Organizing a review of literature means that the author "reports what has already been written, in books and journals, about the topic under research…it provides, so to speak, the background for the painting…a recognition of the research and study already done on one's topic."[13] Throughout the research progression, the author combed through books, articles, and websites specifically related to training adolescents in prophetic ministry. Also, the author conducted an exploration of revival history to discover any

---

[12] Joel 2:28-29.

[13] Nancy Jean Vyhmeister, *Quality Research Papers for Students of Religion and Theology*, 2nd ed. (Grand Rapids, MI: Zondervan, 2008), 209.

historical antecedent of prophetic phenomena reported among adolescents. In the author's experience, the overwhelming majority of available prophetic training materials target adults. A small percentage of prophetic training materials target elementary-aged children and adolescents. The sources that best served the research include three categories: theological sources, pastoral sources, and revival history.

Theological Works

A small number of books served the research by providing a theological foundation of revelatory gifting. Generally, these books reinforced a biblical basis for the ongoing implementation of prophecy in the local church. As a whole, the authors examined the gift of prophecy by comparing the gift to the Old Testament prophetic office, elaborating upon the New Testament prophetic office and its differences from the widespread prophetic gift. Also, as a group the authors sought to distinguish the prophetic gift from the gifts of tongues, knowledge, and wisdom. Furthermore, the authors addressed the misinterpretation of prophetic gift as 'preaching.'

The Gift of Prophecy in the New Testament and Today written by Wayne Grudem is an excellent source that provides foundational biblical manifestations of the gift. Although it is the author's opinion that Grudem shortchanged the apostolic gift by tying it directly to those, "who have the authority to write words which are God's own words";[14] nevertheless, Grudem substantiates prophecy as communicating ideas that God brings to mind with human words. This point has widespread implications, for Grudem recognizes that the prophetic gift is not only for those who hold a prophetic office or who have a

[14] Wayne Grudem, *The Gift of Prophecy in the New Testament and Today*, rev. ed. (Wheaton, IL: Crossway, 2000), 31

great deal of experience; rather, he states "every believer who received a revelation and waited to speak in turn had permission to prophecy."[15]

Another relevant theological source is Michael Green's work, *I Believe in the Holy Spirit.* Green aptly recognizes the subtle differences between Old Testament prophecy and the New Testament prophetic gift. Whereas much of Old Testament prophecy deals with judgment, the New Testament gift "is clearly marked by encouragement."[16] The New Testament prophets role is to speak encouragement because the church is "already in the end times and is journeying towards the fulfillment."[17] Additionally, Green asserts that theologians, who equate the gift of prophecy with preaching, do so in "defiance of the whole weight of New Testament evidence."[18]

Gordon D. Fee's *God's Empowering Presence: The Holy Spirit in the Letters of Paul* explores the Apostle Paul's understanding of the gift of prophecy. Specifically, Fee highlights Paul's use of contrast when examining the gift of tongues with the gift of prophecy. He demonstrates that prophecy was a widespread phenomenon in the early church.

Since the New Testament gift of prophecy is not an end unto itself, but rather a continuation of Jesus' ministry, it is helpful to resource a work that surveys biblical discipleship. Jon Ruthven's *What's Wrong with Protestant Theology: Tradition vs. Biblical Emphasis* proves useful in exploring the disciple's role as imitator. The

---

[15] Grudem, *The Gift of Prophecy*, 199.

[16] Michael Green, *I Believe in the Holy Spirit*, rev. ed. (Grand Rapids, MI: Eerdmans Pub Co, 2004), 225.

[17] Ibid.

[18] Ibid., 227.

disciple's responsibility was not only to learn information from the rabbi; rather, the disciple needs to mimic (n. mimesis) the entire life of the rabbi. This means that Jesus' intends for his disciples to "replicate His mission exactly, irrespective of their place in succeeding generations."[19] Thus, the aforementioned gospel accounts including Jesus recruitment of Nathanael and ministry to the woman at the well, not only provide stimulating learning, but also more importantly afford examples of prophetic ministry worth imitating (mimesis).

Pastoral Works

Whereas the preceding sources serve as a theological foundation, the pastoral sources demonstrate the gift of prophecy's functionality in the local church body. Though pastoral sources offer solid theological insight, their primary contribution for the author's research is practical application. Written by active practitioners, these resources train believers in prophetic ministry. The first pastoral source is Mike Bickle's *Growing in the Prophetic: A Practical, Biblical Guide to Dreams, Visions, and Spiritual Gifts.* In this work Bickle, a longtime pastor, acknowledges his own initial reluctance toward prophetic ministry. He demonstrates how prophetic ministry may operate in the local church. Also because of his early averseness with prophets, he clearly explains how pastors and prophets can coexist and thrive in a congregation.

A second helpful pastoral source is Graham Cooke's *Developing Your Prophetic Gifting.* Unlike Bickle, Cooke writes from a prophet's perspective, and the book serves as a guide for the believer who is already interested in prophetic ministry. Though the book

---

[19] Ruthven, *What's Wrong*, 275.

offers some theology, it is primarily beneficial to "equip the saints for the work of ministry."[20]

An additional pastoral source is *The Holy Spirit and You: A Study-Guide to the Spirit-Filled Life* by Dennis and Rita Bennett. The Dennis and Rita Bennett were instrumental in leading the Charismatic Movement among main line denominations during the 1960's. Chapter eight, entitled *The Gift of Prophecy*, denounces the anti-supernatural construct that teaches the prophetic gift was only for the Apostolic Age. The Bennett's clearly demonstrate that the gift of prophecy belongs in today's church and they offer simple guidelines for healthy prophetic ministry in the local church.

Revival Sources

Simply being able to explain prophecy, defend its legitimacy, and develop a plan for implementing prophecy does not mean that one understands how the Spirit expresses prophetic gifts in church settings. The author leans upon revival sources to offer insight into the utilization of gift of prophecy during seasons of the Spirit's outpouring. Exposing both adolescents and their teachers to vibrant revelatory ministry is the primary developmental means toward releasing prophetic ministry among church adolescents. Thus, while it is necessary to establish a solid theological foundation and examine proper means for implementing prophetic ministry in the local church, one should not overlook the accounts of prophetic ministry occurring during seasons of revival. The author utilizes four primary revival sources to examine prophetic ministry.

---

[20] Eph. 4:12.

One such source is *Revival Fire*, a survey of revivals written by Wesley Duewel. Duewel highlights revivals from the Great Awakenings forward to the campus revivals of the twentieth-century. Two more sources describe the Azusa Street revival. Cecil M. Robeck, Jr.'s *The Azusa Street Mission & Revival* is a comprehensive rendering of the birth of Pentecostalism; while, Tommy Welchel's *True Stories of the Miracles of Azusa Street and Beyond*, relays stories told to Welchel by actual Azusa Street participants. A final revival source is Randy Clark's *There is More! The Secret to Experiencing God's Power to Change Your Life*. The Lord is using Randy Clark to fan revival flames on multiple continents. The book gives unique insight into how revelatory ministry ushered Clark into seasons of fruitful revival and healing.

Summary

Prophetic ministry is vital to Christ's church. Christ desires his bride to excel in prophecy. Though excellent theological, pastoral, and revival sources to support prophetic ministry exist, the lack of resources pertaining to the training of adolescents in prophetic ministry stimulates a desire for further research in this area.

Doctoral Projects

How does the research methodologies employed in this doctoral project compare to the methodologies utilized in similar projects? The purpose of this section is to survey the research approaches in two parallel dissertations and present a theoretical framework to place the author's research within the perspective of other studies in the same discipline. The two doctoral projects evaluated include Edgar Gonzales Jaime's *Assessing*

the Impact of Prophetic Ministry Upon the Leadership of Praise Christian Church[21] and Thomas A. Litteer's *Praying for the Sick: A Training Program for Members of Living Waters Fellowship.*[22]

City of Praise Christian Church

Edgar Gonzales Jaime concluded that prophetic ministry was altogether nonexistent at City of Praise Christian Church. Thus, he proposed a phenomenological one-shot experimental single case study design. Phenomenological research "is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by the participants."[23] Since the church had no evidence of previous prophetic training, the research design "attempted to get beneath how the participants described their experience to the structures that underlie consciousness and subjectivity."[24] The one-shot experimental case study links antecedents and consequences and attempts to explicate a consequence by its antecedent.[25]

Jaime and his team gathered the church leaders for a one-day prophetic training event. Following a prolonged worship set, two seasoned prophets ministered to the

---

[21] Edgar Gonzales Jamie, "Assessing the Impact of Prophetic Ministry upon the Leadership of Praise Christian Church" (DMin diss., Oral Roberts University, 2009). At the time of the dissertation, Jaime was an itinerate minister. City of Praise Christian Church is located in Moca, Puerto Rico.

[22] Thomas A. Litteer, "Praying for the Sick: A Training Program for Members of Living Waters Fellowship" (DMin diss., United Theological Seminary, 2013). Founded in 2009, Living Waters Fellowship is located in Newton, New Jersey. The church's primary ministry includes caring for the underprivileged and ill.

[23] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, Inc, 2009), 13.

[24] Jaime, *Assessing the Impact*, 148.

[25] Ibid.

leadership team in pairs. After receiving prophetic ministry, each pair of leaders left the training room for a smaller interview room. The project utilized an interview "to collect immediate responses of the participants."[26] Jaime insisted that interviews "yield good information...thoughts, opinions, and needs of individuals."[27] Once the interviews were recorded on video, verbatims, or transcribed interviews, "were used in order to recapture the immediate responses to the experience."[28] Jaime then restructured his account around "several candid snapshots of what took place within specific moments."[29] He then applied a one to ten rating scale to add objectivity to the participants' phenomenological responses. Interviews ascertained the immediate impact of prophetic training upon the leaders of City of Praise Christian Church.

Living Waters Fellowship

Thomas Litteer served as the pastor of Living Waters Fellowship in Newton, New Jersey. Litteer's doctoral project evaluated a seven-week training event that allowed the opportunity to empower "church members of Living Waters Fellowship (LWF) to grow in intimacy with God and become more effective in healing ministry."[30] Litteer served as the project's primary researcher. Accordingly, Litteer provided a synopsis of his personal values and theological commitments.

---

[26] Jaime, *Assessing the Impact*, 148.

[27] Ibid.

[28] Ibid.

[29] Ibid.

[30] Litteer, *Praying for the Sick*, 118.

Pastor Litteer utilized a triangulated research method in the project. "Triangulation is a method used by qualitative researchers to check and establish validity in their studies by analyzing a research question from multiple perspectives."[31] The three qualitative methods employed included a pre-test compared to a post-test, participant journals, and focus groups. The researcher proposed to ask open-ended questions that elucidate a broad emotive response pattern from the participants. Likewise, he "kept a field log to record the discussions from the focus groups and to keep track of his own reflections and reactions."[32]

Litteer designed a pre-test questionnaire consisting of thirteen questions. His post-test mirrored the pre-test except that it contained an additional five questions. Litteer administered the pre-test at the first class and the post-test sixty days following the final class.[33]

In addition to the pre-test and post-test, participants kept journals from the first day of class through sixty days following the last class. The participants used the journals to capture their thoughts, feelings, and experiences over the length of the project. They were to comment on their feelings regarding the training, relay their understanding of healing ministry, describe their personal spiritual growth, and record any healing testimonies.

---

[31] Lisa A. Guion, David C. Diehl, and Debra McDonald, "Triangulation: Establishing the Validity of Qualitative Studies," University of Florida IFAS Extension, http://edis.ifas.ufl.edu/fy394# FOOTNOTE _2 (accessed November 21, 2013).

[32] Litteer, *Praying for the Sick*, 128.

[33] Ibid., 128.

The third method of research employed in Litteer's study was forming focus groups. The focus groups met at the completion of the training.[34] Litteer encouraged the focus groups to discuss their thoughts, feelings, and experiences of the training, the study as a whole, and a public ministry event. Utilizing a triangulation approach allowed Litteer to, "effectively measure the impact or lack of impact of the training event."[35]

Litteer's primary step of data analysis was to immerse himself in the data "several times recording thoughts, impressions, and possible themes."[36] He desired to see if the training program resulted in a greater number of healings, an increase of spiritual development, and a closer walk with God. Additionally, Litteer pored over the data in order to discover emerging themes.

Summary

The two doctoral projects evaluated for the purpose of surveying research methods and presenting a theoretical framework were Edgar Gonzales Jaime's *Assessing the Impact of Prophetic Ministry upon the Leadership of Praise Christian Church* and Thomas A. Litteer's *Praying for the Sick: A Training Program for Members of Living Waters Fellowship.* Having examined the research strategies of the aforementioned doctoral projects, the author appreciates Jaime's one-shot experimental case study. Such a study is particularly helpful when researching the effects of conference training. Likewise, the author values conference training, for it provides the body of Christ

---

[34] Litteer, *Praying for the Sick*, 129.

[35] Ibid.

[36] Ibid.

opportunities to receive short-term training from highly skilled teachers. What is missing from Jaime's research is the objectivity of a triangulating research method that Litteer demonstrated.

CHAPTER FOUR

METHODOLOGY

The previous three chapters of this thesis established the project's ministry focus, examined its theoretical foundation, and explained the integration of theory and practice in the prophetic ministry. This chapter explains methodology and design of the model used in the analysis of the research project, a project that observes the impact of a prophetic training conference upon adolescents. In addition, this section initially asserts the hypothesis of the research project, then moves toward discussing appropriate qualitative research methodology, and concludes with a description of data analysis, procedures, and interpretation.

Why provide such a study? It is the researcher's experience that the prophetic training of adolescents is largely absent from church catechisms and discipleship programs. With a proper introduction to biblically endorsed revelatory phenomena, it is likely that adolescents will appreciate the prophetic nature of the New Covenant established in Isaiah 59:21. As discussed earlier in Chapter Two, this foundational understanding enlightens one to the central role played by the Holy Spirit in discipleship. Other potential benefits include increased awareness of the prophetic nature of the New Covenant, bolstered sensitivity to the Holy Spirit's leading, and a greater passion for Jesus Christ.

Hypothesis

The problem addressed in this analysis is that most churches do not train adolescents in prophetic ministry. This lack of training results in miniscule experience and appreciation of scripturally endorsed prophetic phenomena. At stake is a continued misinterpretation and misunderstanding of the prophetic nature of the New Covenant; whereby, future generations revere the Father, the Son, and the Holy scriptures in lieu of the Father, Son, and Holy Spirit.

The project utilizes a young adult revivalist group, known as Unseen Ministries, to train adolescents in prophetic ministry that culminates in a public outreach, whereupon, the adolescents will utilize their newfound training. Unseen Ministries refer to the outreach as a spiritual treasure hunt. Following a series of lectures, Unseen Ministries gathers the adolescents into small groups overseen by adults. These small groups ask the Lord for specific clues for their upcoming public ministry event. The groups combine the clues onto a treasure map. Next, the small groups go to a public area where they seek to use the clues on their treasure maps to locate people who need personal prayer ministry. Amazingly, the various clues coalesce into spontaneous prayer ministry appointments; whereupon, individuals receive anointed prayer ministry from adolescents. Thus, the hypothesis to be tested is the following: by means of a weekend prophetic ministry training conference, adolescents will experience greater understanding, appreciation, and application of biblically endorsed prophetic phenomena.

Research Design

What is a research design? Research designs are "plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis."[1] There exist three main types of research design: qualitative, quantitative, and mixed methods. Simply put, qualitative and quantitative researches differ in the types of questions asked and the types of answers anticipated. Qualitative research relies upon open-ended questions and answers that are in word form.[2] On the other hand, quantitative research asks close-ended questions and relies upon answers that are numeric. In addition, qualitative research is "a means of exploring and understanding the meaning individuals or groups ascribe to a social or human problem;"[3] whereas, quantitative research is a means "for testing objective theories by examining the relationship among variables."[4] Mixed methods approach is a research methodology that employs characteristics of both qualitative and quantitative designs.

The research method for this project is a phenomenological one-shot experimental single case study design. Phenomenological research "is a strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by the participants."[5] The project heavily depends upon the participants' understandings and experiences before, during, and after the prophetic training. The one shot-experimental case study seeks to explicate a consequence by its antecedent. Having

---

[1] Creswell, *Research Design*, 3.

[2] Ibid.

[3] Ibid., 4.

[4] Ibid., 4

[5] Ibid., 13.

no prior experience with prophetic ministry training, the participants had no prior experience for the researcher to compare.

Role of the Researcher

The researcher was personally engaged in the research project. Since the researcher served as Pastor at Trinity Faith Church in Liberal, Kansas, the researcher was instrumental in arranging Unseen Ministries' trip from Arizona to Kansas. In addition, the researcher coordinated a facility for the training and suggested possible public ministry sites for the activation phase. Furthermore, the researcher coordinated with other area pastors to build a participant base adequate for the project.

Primarily it is important to express the researcher's bias toward prophetic ministry. The researcher's pragmatism as a pastor serves as the primary lens through which the project and data was evaluated. Thus, the researcher desired positive results from the project, hoping that this prophetic training might serve as a catalyst to bring about an appreciation for revelatory ministry, an increased understanding of the prophetic nature of the New Covenant, and more passionate discipleship in the adolescents. The researcher was not completely objective in assisting with the project, for the researcher keenly appreciates prophetic training and desired for adolescent Christians in Liberal, Kansas to experience additional prophetic phenomena. Nevertheless, the researcher's desire is that the data speaks for itself. During the training event, researcher remained detached from the Unseen Weekend, the participants, and the context associates. Once the prophetic training was coordinated, the researcher chose to allow the event to proceed

on its own. Finally, to protect the involved individuals, the researcher concealed the names and identities of the context associates and participants.

Data Collection and Recording Procedures

This study called for a triangulation of data to measure the qualitative results. The triangulation included pre-training and post-training surveys, focus group testimonials following the public ministry event, and journals kept by the context associates.

Initially, the researcher employed a pre-training survey to grasp the participants' prior understanding of prophetic ministry. In this survey, the researcher included open-ended questions regarding their previous experiences with prophetic phenomena. Essentially, the researcher wanted to know if the participants had any experience with biblically endorsed revelatory phenomena including spiritual dreams, trances, words of knowledge, prophetic utterances, and tongues. Furthermore, the pre-training survey elicited from the participants any prior prophetic training they had encountered. Lastly, the researcher included questions regarding their appreciation for prophetic ministry, specifically, trying to understand their comfort level with prophetic phenomena.

Following the training and activation, the researcher then issued a similar survey to gauge any change in responses. The researcher relied upon broad, general questions to allow free expression of participants' presuppositions and experiences.

In addition to surveys, the researcher sought to elicit testimonials from focus groups, each consisting of three to four participants. The researcher devised a questionnaire utilizing open-ended questions that sought to mine the participants' experiences in a group setting. Questions included inquiries of the participants' feelings

about their training, any apprehensions of their public ministry event, expectations of the ministry event, experiences within the ministry event, and testimonials of interesting phenomena. The context associates recorded the focus group responses via video and produced verbatims to recapture the immediate responses to the experience. Verbatims were useful for summarizing the thoughts and feelings of individuals and groups immediately following the public ministry event.

The third leg of the data triangulation was journals. The context associates kept journals to describe their thoughts prior to, during, and following the prophetic training event. It was necessary to balance the participants' experiences with the research team's apprehension, excitement, prejudices, and testimonials. Altogether, the surveys, focus groups, and team journals yielded good information regarding the thoughts, opinions, expectations, needs, and testimonials of both the participants and the research team.

Data Analysis and Interpretation

To comprehend data that arose from the project, the researcher took a close look at the pre-training surveys, the post-training surveys, the focus group verbatims, and the research team journals. The diversity of data produced a variety of themes that the researcher recorded. Upon the surfacing of the themes, the researcher assigned codes to the themes to better categorize the data.

Having interpreted the data, the researcher then advised Unseen Ministries regarding its impact upon the adolescents. The resulting data helped objectify the relative effectiveness of their ministry. Additionally, the researcher utilized the resulting data and themes to report the project's effectiveness to Trinity Faith Church and other

participating churches, with the hope of encouraging further prophetic training among adolescents.

The researcher checked his interpretation of the study's results with the reflection of the participants and the context associates. Overall, the researcher's interpretation was in agreement with the other parties. The triangulation of the surveys, focus group verbatims, and journals as well as the reports to Unseen Ministries and participating churches corroborated the effectiveness of the project. These results are described in chapter five.

Summary

The researcher verified the prophetic training event's efficacy using a one shot-phenomenological case study. The researcher gathered data from a triangulated effort including pre-training surveys, post-training surveys, focus group verbatims, and research team journals. Chapter five explains the outcomes arising from the project.

CHAPTER FIVE

FIELD EXPERIENCE

Introduction

The project was designed to introduce area adolescents to prophetic training through a two-day conference known as the Unseen Weekend at Trinity Faith Church in Liberal, Kansas. Furthermore, the researcher aimed to determine the training's efficacy upon the adolescents through a variety of measurements. The experiment tested the hypothesis that a two-day prophetic training event, along with focused activation and outreach would result in increased understanding and appreciation for biblically sanctioned prophetic phenomena and an increased hunger for the Lord Jesus.

The Project

The researcher conducted the study with adolescents living in or around Liberal, Kansas, a town of approximately twenty thousand residents in southwest Kansas. Though the researcher's home church hosted the event, the researcher invited other area pastors and church leaders to bring their church's youth groups as well.

Beginning in April 2014, the researcher advertised the Unseen Weekend with a looping video announcement broadcast over the church's foyer television. The

announcement was Unseen's promotional video that the researcher modified to reflect the conference's date and time. The announcement played weekly for two months.

Later on June 4, 2014, the researcher formally presented the Unseen Weekend to the Liberal Ministerial Alliance (LMA), a group of local ministers who gather monthly to coordinate ministry throughout the area. The presentation included an open letter to all church leaders explaining that the conference was a necessary part of the researcher's Doctor of Ministry program, and that the Unseen Weekend was free and open to all youth and young adults (see Appendix B). Also distributed at that time were promotional materials for each church (see Appendix C).

The proposed schedule was as follows:

Friday:
7:00 p.m. – Session One. Worship, Word, and Ministry

Saturday:
9:00 a.m. – Worship
10:00 a.m. – Workshops (Round 1)
11:00 a.m. – Workshops (Round 2)
12:00 p.m. – Lunch Break
1:30 p.m. – City Invasion Training
2:00 p.m. – City Invasion.
5:00 p.m. – Dinner Break
7:00 p.m. – Partnering with L.Y.F.E. at Light Park Amphitheater.

An interesting turn of events occurred at LMA. Due to a miscommunication between the researcher and Liberal's local youth pastors, the Unseen Weekend coincided with another local youth event. The local youth pastors planned Saturday Night L.Y.F.E. (Liberal Youth Fully Empowered), a public gathering and outreach at Liberal's Light Park. Saturday Night L.Y.F.E. purposed to reach the public with a local worship band, hip-hop artist, break dancers, and a main speaker. The researcher discovered the overlap minutes before presenting to the LMA. Providentially, the host church for the Saturday

Night L.Y.F.E. agreed to dovetail with the Unseen Weekend, thus, allowing the Unseen Weekend to participate in their evening event and, furthermore, allowed the Unseen's main speaker, Kyle Hammerquist, to preach at that event. Thus on the Unseen Weekend schedule, session two became Partnering with L.Y.F.E. at Light Park Amphitheater.

The researcher forwarded to each of the ministers a condensed version of the loop video from the church's foyer; then on June 20, 2014, the researcher placed the same video within a Facebook advertisement targeting inhabitants in and around Liberal, Kansas. The Facebook advertisement cost $19.88, reaching 3,090 people over the age of thirteen years. Follow up meetings were held with two local pastors who did not attend the June 4th Liberal Ministerial Alliance meeting. Furthermore, the researcher also sent public service announcements to a local Christian radio station, KJIL, and to the Liberal Times-Leader newspaper. KJIL read the radio public service announcement multiple times per day and the Times-Leader formatted the announcement into an article that ran on July 14, 2014 (Appendix C).

As the Unseen Weekend drew near, the researcher saturated Trinity Faith Church's Sunday morning service with regular verbal and print announcements. All announcements clearly stated the necessity of attendance on both Friday and Saturday for the purpose of pre-test and post-test data validity. Additionally, the researcher and one context associate initiated prayer meetings.

The first prayer meeting was intercessory in nature. The researcher invited the context associate and youth from Trinity Faith Church to a local home. Once the prayer team was ready, the researcher placed on speakerphone Kyle Hammerquist, the Unseen

Ministry team leader. Kyle then gave the team specific prayer points to cover in their intercessory prayer session. The session lasted roughly one hour.

The second prayer meeting took the form of a prayer walk at Wal-Mart, the outreach location. A member of Trinity Faith Church who works at Wal-Mart told the researcher of a palatable oppression at Wal-Mart in the weeks preceding the outreach event. The researcher and the same context associate mobilized a few youth to prayer walk the Wal-Mart aisles on July 15, 2014. Following the prayer walk, the context associate mentioned an impression that the prayers were plowing the spiritual soil for the outreach.

Location

The Trinity Faith Church facility, used for the Unseen Weekend, sits on the south end of Liberal, Kansas, and one mile north of the Oklahoma state line. The church is an ideal conference location as it is easily accessed by U.S. Highways 83 and 54. The Unseen Weekend held the first session in the church sanctuary, a large meeting room with seating for two hundred. The Unseen team held workshop sessions in adjacent Sunday School rooms that comfortably seat fifteen to twenty adolescents. Also, Trinity Faith Church provided volunteers to staff the nursery on both Friday and Saturday, and provided meals on Saturday morning and Saturday lunch.

The project's participants came from various churches around Liberal, Kansas. Many of them indicated that on the surveys they believed in Jesus as Lord prior to the beginning of the conference. Most indicated a relative passion for Christ. Many had some understanding of prophetic ministry along with its accompanying revelatory phenomena;

however, fewer indicated much proficiency at receiving revelation for God. In sum, the majority of the participants acknowledge Christ as Savior, but with varied revelatory experience beyond salvation.

Friday Midday Strategic Fellowship

On Friday, July 18, 2014, the researcher, context associates, and Unseen team met for three hours of lunch, fellowship, and planning. Twenty-seven people attended the fellowship time. Following lunch, some of the group participated in a brief game of basketball, while others lounged and chatted. The researcher and Kyle Hammerquist discussed in detail upcoming agenda items including an overview of the weekend's events and an explanation of the researcher's project.

Session One

Thirty-six people attended Session One of the Unseen Weekend on Friday, July 18, 2014. Six were between the ages of eighteen months and ten years old. Seven were between the ages of eleven and fifteen and another seven were between the ages of sixteen and twenty. Finally, sixteen were in the twenty-one and older age group.

Worship

Session one began with an extended time of worship with the Unseen band. Their style, as indicated later in the verbatims, was more up-tempo than the usual worship music at Trinity Faith Church. Furthermore, the sound engineer allowed the volume to

exceed Trinity Faith's usual worship sets. Youth worshipping with hands raised and feet dancing punctuated the forty-minute worship set.

Immediately after the announcements, the researcher led the attendees in an ice breaking exercise, where after forming one large line; the attendees introduced the stranger on their right. The ice breaking exercise relaxed the attendees to a point where the researcher decided to distribute Survey A (Appendix A).

Sermon

Following the distribution and completion of Survey A, Kyle Hammerquist gave a message entitled, "Being like Christ" (Appendix D). Hammerquist's objective in delivering the message was inspiring adolescents to toward three ends. First, he wanted them to understand their identity in Christ. Secondly, he wanted to communicate to them what is available to each person through Christ. Finally, Kyle desired to see each person encouraged to walk in the fullness of his or her destiny.[1] For these three aims to become reality, Kyle attempted to prove through Scripture their identity as children of God, that God is a good father, and how one becomes and behaves as a child of God.

A brief explanation of the vision and history of Unseen Ministries was Kyle's first step. Unseen Ministries began in 2008 when a group of young adults and teens decided to experience and release revival in Arizona. Kyle, in succinct humility stated, "We are normal people trying to do something for Jesus."[2] Once formed, their vision became to

[1] Kyle Hammerquist, "Being Like Christ" (sermon presented at Unseen Weekend, Liberal, Kansas, July 18, 2014).

[2] Hammerquist, "Being like Christ."

"transform cultures and release dreamers."[3] Within a few short years, Unseen ministered in churches throughout the Rocky Mountain states. They used as their Scriptural basis 1 Corinthians 2:9-10, "But, as it is written, What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him—these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God."

Next, Kyle explained the justification behind the Unseen Ministries logo. The logo is an upside down tree and from the Unseen's prerogative; they are rooted in heaven while producing fruit on the earth. Once Kyle established the Unseen's vision and history, he worked toward developing a true understanding of God. He addressed the adolescents' need to study Scripture, reading the accounts of men and women of the Bible relating to God. Initially, Kyle began with YHWH's self-disclosure in Exodus 3:14 and that as I AM, God is always the solution for every need. Further, Kyle shared his testimony, how he began relating to God as a good daddy from the example of his own father.

In his reflection, Kyle mentioned that Scripture convinced him of God being a father because of the believer's adoption into God's family as seen in Romans 8:23 and Galatians 4:5-7. Kyle expounded upon the reality that adolescents who are in Christ have the full rights and privileges as children within God's family. Indeed, God is their father.

Additionally, God is a good father. Hammerquist further expounded upon Christ's teaching about the Father's goodness in Matthew chapter seven and Luke chapter eleven. In these passages, Jesus contrasts the Father's goodness with an earthly father. Earthly

[3] Hammerquist, "Being like Christ."

fathers, "who are evil,"[4] demonstrate love for their children. God, who is perfectly good, exponentially demonstrates greater love that the most loving earthly father. Kyle mentioned that when we partner with God the Father through faith in Jesus Christ, we receive the Father's help to accomplish his will. Kyle relayed the story of Dick and Rick Hoyt, and father and son team who combine to participate in Ironman triathlons. Because Rick is quadriplegic, he contributes little to the physical demands of racing. Rick's father, Dick, provides all the necessary energy as he pushes, carries, and tows his son through the running, swimming, and biking portions of the triathlon. In a similar way, humankind is unable to assist God; however, God, like Dick Hoyt, is willing to push, carry, and tow people forward who are willing to partner with Him. Following the explanation of God as a good father, Kyle began speaking about the implications of one's new identity.

As children of God, adopted into Christ's family, God expects Christian believers to reflect Christ-like attitudes and actions. As the Apostle Paul wrote, "And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit."[5] Jesus not only lived a righteous life with no sin, he preached good news and accomplished much. Not only are Christians to take on the moral attributes of Christ, God expects Christians to accomplish Christ's works.

Hammerquist explained Christ's works from Matthew chapter eleven. He referred to the account of John the Baptist, who while in prison, sent disciples to ask Jesus, "Are

---

[4] Matt. 7:11

[5] 2 Cor. 3:18

you the one who is to come, or are we to wait for another?"[6] Jesus did not answer John's question by recounting his personal moral attributes; rather, he told them to look around and report on the works that they saw accomplished by Jesus, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them."[7] Jesus expects his followers to mimic his ἔργα, or works. Jesus, in his Mark commissioning statement, gave the disciples orders to "cast out demons… speak in new tongues… lay their hands on the sick, and they will recover."[8] Hammerquist demonstrated additional proof of the believer's responsibility with his comparison of two passages emphasizing light.

Hammerquist clarified that Jesus is the light. Jesus disclosed to those around him saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."[9] Being the world's light and life is part of Jesus' magnificence. However, that is not the end of the light discussion. Jesus also described his followers as being light. Jesus explained to his disciples that, "You are light of the world."[10] As the light of the world, it is the believer's responsibility to not only demonstrate Christ's moral attributes, but also accomplish Jesus' works. Again, Jesus said, "In the same way, let your light shine before others, so that they may see your good

---

[6] Matt. 11:3

[7] Matt. 11:4-5

[8] Mk. 16:17-18

[9] Jn. 8:12

[10] Matt. 5:14

works and give glory to your Father in heaven."[11] Just as Christ self-disclosed by his ἔργα (works), believers, even adolescent believers, need to demonstrate works.

Hammerquist concluded the sermon by examining each believer's responsibility to cooperate with the Holy Spirit. Jesus expects Christian adolescents to demonstrate the same works that he described to John's disciples: "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them."[12] Kyle mentioned that light and darkness are not competitive. Once someone shines light, darkness flees. Satan cannot extinguish light with darkness; the believer is responsible for shining his or her light.

Ministry Prayer

After delivering his message, Kyle asked the Unseen team to step forward to deliver words of knowledge and prophetic words to the participants. A word of knowledge "is a revelation of a truth or fact about a situation or person…God literally shows us a little of what he knows."[13] The word of knowledge stimulates faith for healing in the person whom the word of knowledge applies. In other words, if God singles out a person through a word of knowledge, normally the person believes that something beneficial will happen. Typically, the word of knowledge describes a fact that that the person ministering does not know. The person ministering is simply a conduit of information from God to the person receiving ministry. The Apostle Paul listed the word

---

[11] Matt. 5:16

[12] Matt. 11:4-5

[13] Alexander Venter, *Doing Healing: How to Minister God's Kingdom in the Power of the Spirit* (Cape Town, South Africa: Vineyard International Publishing, 2008), 182.

of knowledge, or utterance of knowledge, in 1 Corinthians 12:1, 7-8, "Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed…To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit."

Personal prophecy is similar to the word of knowledge in that it is revelation from God given through a human instrument to another person. Personal prophecy differs from the word of knowledge because it is "speaking God's mind for a community, person or situation… (To) expose hearts, bring correction and direction, confirm…"[14] Often personal prophecies describe God's heart for an individual and prophecies serve to encourage, confirming that God is with the person receiving ministry. In 1 Corinthians 14:3 Paul describes prophecy as a gift that brings strength, courage, and comfort.[15]

It is the researcher's belief that Jesus is a Christian's perfect model of ministry. Jesus ministered on earth as fully man and fully God. Being fully man Jesus did not have a spiritual power advantage over Christians today. Jesus received empowerment for ministry upon his baptism by John (Lk. 3:22-23); similarly, the 120 in the upper room received the Holy Spirit's power in Acts chapter two. Jesus' empowerment allowed him to access revelation via the Holy Spirit's leading.

As for Friday evening's service, the remainder of the Unseen team stepped forward and delivered words of knowledge and prophetic words to the attendees. The personal prophecies positively affected the participants. Participant four indicated, "I

---

[14] Venter, *Doing Healing*, 183.

[15] Ibid.

really like how some people who never got prophetic words got prophetic words and they were like really amazed."

After several minutes of accurate and uplifting revelatory ministry, Kyle led a time of healing prayer for those responding to the words of knowledge. One word of knowledge was for people suffering with a sore left knee and another for a sore back. Participants two and four responded to the words of knowledge. Kyle then drafted people sitting nearby to lay hands upon those needing ministry and pray. Within fifteen minutes, both participants whose pain would rate from mildly severe to severe were completely pain free with restored mobility. Participant two, the young person who suffered with the back pain indicated, "I received prayer and... I was healed in my back, definitely." Participant three, whom Kyle drafted into praying for participant four later exclaimed, "I prayed for someone and they were healed. I was super pumped. I high-fived and hugged the person next to me and I did not even know who they were. I was really excited about (participant four's) knee." Overall, the Friday evening ministry was a success. Participant eight reflected on participating in healing ministry, "I definitely think that the healing really stood out. We got to be the people who actually prayed for people and I can see them get healed."

Participant seven indicated a positive reaction the freedom during worship, "I for so many years have been afraid to worship and do my own thing during worship because I always thought someone would make fun of me. I really don't know why, but I always have. I've always been afraid to listen to God in worship and I wasn't afraid anymore when I got here. It was really cool." Kyle Hammerquist added his opinion to the Friday night session,

> What stands out for me the most is that I love seeing people activated and get to do something on their own, and really feel a part of the ministry. Coming from a Vineyard background, the founder of the Vineyard, John Wimber, used to say, 'church is where everybody gets to play.' For me, I really try to push that. Everybody is a part of the Kingdom of God, it's not just about the preacher up on the stage but everybody gets to do that. Right at the end when we were praying for healing and some of the girls and ladies that never prayed for healing before were being bold and were praying for people and would see one over here and see one over there. And what really sticks out, what probably made my whole night was when (participant three) was standing up here and she was praying for (participant four). (Participant four) had been prayed over for a while and the pain kept getting better and better, with less and less pain. And then all of the sudden, it was like, 'all better'.[16]

Saturday

A short fellowship time of donuts and juice preceded Saturday morning's session. Next, the Unseen team provided forty minutes of inspiring worship; whereupon, the participants again engaged the Lord in passionate singing and adoration.

As with Friday's evening session, the participants enjoyed the Saturday a.m. worship set. Participant four expressed appreciation for the worship, "I really like how people got into it. At first, people were tired and then we actually got into it and I was really happy about that." Participant six added, "I was really more into this time that I've ever been." Kyle Hammerquist expressed his pleasure at seeing the participants connecting with God, "It was really cool to see them worshipping and engaging. It was cool to see how the worship team (came together), because they have never played all together. There are different states and cities involved."[17] Furthermore, Hammerquist

---

[16] Kyle Hammerquist, interviewed by Context Associate, Liberal, KS, July 19, 2014.

[17] Ibid.

cited the importance of allowing prophetic ministry to flow during the worship set, "I was really proud of Garrett leading and him and Ari at one point just went off a little bit prophetically…singing what the Lord was putting on their hearts."[18]

Unseen Workshops

Following worship, Kyle Hammerquist initially explained the day's itinerary to both the participants and the context associates, and then clarified the purpose behind having workshops. The workshops provided for the participants included Hearing God's Voice, Releasing the Arts in Worship, and Worship as a Lifestyle.

Hearing God's Voice

"Hearing God's Voice" was a workshop led by Faith Hammerquist. Faith works as an educator within the Buckeye Unified School District in Buckeye, Arizona. Moreover, Faith has a rich experience of ministering in power. As a youth, Faith travelled to Brazil with Global Awakening's Youth Power Invasion, a two-week mission trip specializing in power evangelism and healing. The author attests to Faith's experience in hearing God's voice, as Faith attended the Vineyard West Valley, a church where the researcher served as Administrative Pastor from 2005 until 2010.

In her workshop, Faith covered many aspects of hearing God's voice. In particular, she explained the word of knowledge in practical terms easily understood by adolescents. Specifically, Faith taught that the "word of knowledge is a supernatural

[18] Kyle Hammerquist, interviewed by Context Associate, Liberal, KS, July 19, 2014.

revelation of information by the Holy Spirit."[19] She explained that the Holy Spirit communicates words of knowledge in a variety of forms including feeling, seeing, reading, impression, speaking, dream, and vision.

Furthermore, Ms. Hammerquist stressed the roles of faith, love, and evangelism. Initially, she explained that words of knowledge encourage faith in the person receiving the word. Additionally, faith is a necessary component of giving a word of knowledge, because of the normal apprehension of risk. Next, she spoke about the necessity of love when giving words of knowledge that the gift must bathed in Christ's love for the individual receiving the word. Finally, she tied words of knowledge to evangelism, citing the Mark 16:15 passage, "Go into all the world and proclaim the good news to all creation."

Following her explanation of the word of knowledge gift, Ms. Hammerquist led the students in a word of knowledge exercise. First, she divided the class into groups of two. Then after forming the groups, she asked them to discuss in their groups the different ways they personally hear God. After that interaction, Faith then led the participants in a time of prayer where they asked God for words of knowledge. She gave the teams a few minutes to wait and then she instructed them to share the words of knowledge with their partners.

---

[19] Faith Hammerquist, "Hearing God" (lecture, Trinity Faith Church, Liberal, KS, July 19, 2014).

Releasing the Arts in Worship

Heith Reade taught the "Releasing the Arts in Worship" workshop. Heith works as a Senior Personal Banker with BMO Bank in Buckeye, Arizona. Heith focused on two main scriptures, John 4:21-24 and Colossians 1:15-20.

John chapter four details Jesus' interaction with a Samaritan woman at the Sychar village well. At a key point in the interaction, the woman pointed out that the Jews worship in Jerusalem, while the Samaritans worshipped on nearby mountain. In response, Jesus declared a new era of worship, where location is not an issue; worshipping in Spirit and in truth is the issue. Mr. Reade insisted that in order for worship to be truthful and of the Spirit, it must reflect the nature of God. The Colossians passage drives this point home, for in it Paul declares that Jesus is the perfect representation of God and that as God, Jesus created everything, "things visible and invisible."[20] Reade's argument was that since Jesus is the most creative person in history, who also happens to be God, and then it makes sense that a person's worship should reflect Jesus' creativity.

Reade went on to state that throughout human history, art is a graphic representation of relation to an experience. Often the expression is a type of praise and adoration toward the subject of such an experience. Within a Christian context, art is a means of worship. Furthermore, since art is a means of worshipping God, then it makes sense to allow and support artistic expressions in worship services. Reade cited a prevailing argument among churches that artistic expression actually distracts people from God. Reade's response was that when worshippers openly express the feelings of love and adoration toward God, other authentic worshippers do not lose focus; rather,

[20] Col. 1:16

God is their focus, not other people. Reade further summarized his argument for encouraging artistic expression in worship: "My point is this, that Jesus represents the redeeming and creative nature of our God. God found it pleasing to rest his Spirit in Jesus, and that same Spirit rests in us. As the redeemed of God, we are filled with a creative expression of the redeeming work that was done in us. During worship it is okay to show God how much we adore him by creating beautiful art for him."[21]

Worship as a Lifestyle

Ari Crosby, who works as a shift supervisor for Starbucks in Tucson, Arizona, led the workshop: "Worship as a Lifestyle". Ms. Crosby began the workshop by searching for answers to the following question: What does a lifestyle of worship look like? Worship as a lifestyle begins with understanding that worship is a choice, and that the participants should choose to worship God in every circumstance, "I will bless the LORD at all times; his praise shall continually be in my mouth."[22] As one spends increased time worshipping God, one should anticipate the benefit of an increased awareness of God's activity, where God is not restricted merely to Sunday morning church. Instead of quarantining God to Sunday church in participants' lives, a lifestyle of worship invites God into everyday minutia, where the worshiper brings God's presence into normal, non-religious activities.

Crosby then developed a biblical basis for worshipping as a lifestyle. From Exodus chapter twenty-six, Crosby described the function of the Old Testament

---

[21] Heith Reade, "Releasing the Arts in Worship" (lecture, Trinity Faith Church, Liberal, KS, July 19, 2014).

[22] Ps. 34:1.

tabernacle and its innermost room, the Holy of Holies. God instructed that those constructing the Tabernacle hang a four inch-thick curtain separating the Holy of Holies from the Most Holy Place. Annually, on the Day of Atonement, after having completed purification rites, one high priest entered the Holy of Holies to make atonement for the sins of the people. The curtain symbolized the separation sin placed between humankind and God. Crosby then pointed out that Jesus' redemptive sacrifice resulted in the tearing of the curtain from top to bottom, symbolizing the Christian believer's access to God's presence. Now that Christ's crucifixion provided Christians' access to God, the only proper response to entering a king's presence is honor and worship. For Crosby, "being in relationship with God requires the consistent honoring of the marvelous things (God) has done for his children."[23] It is this proper response to God's majesty that "creates a lifestyle built upon and centered around worship and honor."[24] Next, Crosby listed the benefits of developing a lifestyle of worship, including healing, protection, forgiveness, the actualization of personal desires, the fruit of the Spirit, and gifts of the Spirit. To develop a scriptural basis for these benefits, Crosby referenced Isaiah 61:3, 5; Psalm 91:1, 4; Psalm 103:1-5; and Galatians 5:22.

After developing the biblical basis for a lifestyle of worship, Crosby then outlined the costs associated with living such a lifestyle. The believer who chooses a lifestyle of worship must offer God everything. The Apostle Paul, who demonstrated a lifestyle of worship, admitted in his Galatian epistle, "I have been crucified with Christ; and it is no

[23] Ari Crosby, "Worship as a Lifestyle" (lecture, Trinity Faith Church, Liberal, KS, July 19, 2014).

[24] Ibid.

longer I who live, but it is Christ who lives in me."[25] Crosby exclaimed that living a lifestyle of worship means that the believer offers Christ every aspect of their life. Crosby then asked, "How are you supposed to allow God to be your everything and consume us if we do not allow Him to be part of everything?"[26] Additionally, living a lifestyle of worship also demands that the disciple subordinates his or her social circle to Christ. "It requires that you surround yourself with people who encourage you, challenge you, and lift you up. It might cost giving up a friend or group of friends that compromise your relationship with God."[27] Context associate two commented on Crosby's class, saying, "It was fun to be in this environment to hear Ari explain how she expresses her worship through her daily life, and how we can do the same."[28]

Feedback

Certainly having workshops that encourage adolescents to open their lives to God more fully so that they hear God more clearly and worship God in creativity and as a lifestyle may seem worthwhile. Nevertheless, it was incumbent upon the researcher to evaluate the workshops' effectiveness. The researcher's chosen method of evaluating the workshops' effectiveness was to include within the focus group interactions an open ended query regarding the workshop. The question posed to the three focus groups was, "what stands out from the Unseen Weekend workshops and why?" The following focus group answers reflect the overall effectiveness of the workshops. Participant two said, "I

[25] Gal. 2:19-20

[26] Ari Crosby, "Worship as a Lifestyle" (lecture, Trinity Faith Church, Liberal, KS, July 19, 2014).

[27] Ibid.

[28] Christina Miller, emailed to author, Liberal, KS, August 8, 2014.

liked that in the workshops we got to really learn how to connect with our worship and how we can praise God in different ways and how it really connects to our lives in general and how we can praise God not just in the church but outside in our daily lives." Participant seven added, "Well, I thought I was kind of going crazy because apparently I was having dreams and I thought that like I was going crazy. I figured out that they would happen in the future. I would dream about them and then I would forget, until it actually happened, and then I'd say, "I've dreamt about this once." And I thought I was just losing my mind. It turns out I was not."

Participant three had a unique response to the question. The participant did not enjoy art; however, the workshop on releasing the arts in worship proved to be inspiring. Participant three stated,

> I am not an artist by any means. I hate to draw. I think that it is the most pointless thing. (Team Leader) was really pushing me to create a flag, and I wanted to write because that is what I do. Heith (Team Leader) said, "You can write or you can do a flag." Stephanie encouraged me toward the flag. I actually ended up creating a flag and I was praying and listening to the music and love piano and he had piano playing. I was praying and I kept hearing "keys" and I was like "that is stupid, I'm not doing keys, what are keys?" I went to write something and I cannot remember what I was going to write, but my hand just jerked and I couldn't write what I was going to write anymore because it ruined it. I looked at it and it looked like the top of an old-timey key. And I was like, "are you serious?" Then I was like, "okay, I'll just draw this key." Then I had a picture of a lock in my head, so I drew a lock. Then I had a picture of piano keys, so I drew piano keys and then my brain started working and I was like, "the key unlocks the lock, what does music unlock?" A person! And I saw eyes, they were really blue, blue eyes. I drew eyes and gold glasses. I saw a cross so I drew a cross. I saw a heart with the word 'me' in it, so I drew that. I saw a crown and then I saw a tree, and like in my brain the tree meant life or something. And the crown somehow unlocked life and I don't know how that worked, but it really did. It blew my mind, especially considering that I hate drawing.[29]

[29] Focus Group Interview, July 19, 2014.

Participants four and six echoed the positive sentiments about releasing the arts in worship and hearing God's voice. Four responded, "You can worship with some of the stuff that you're really talented with. If you're talented with drawing or painting, you can worship with those and actually have fun worshipping with painting and not just with this (hands raised). You can actually paint stuff. I thought that was really cool. Also, that déjà vu was something that God was showing us. I never thought of that before, so that was really cool." Participant six shared four's appreciation for the Hearing God's Voice and Releasing the Arts in Worship workshops, "In Faith's class I was really touched because I'm looking at something and I think I have seen this before, and like I've never been there. So it's like in my dreams so I know that God is talking to me that way. And I noticed that I got a vision from God that he wanted me to draw a sunset with a little tree. It turned out that (team leader's) picture that he drew was pretty much that but up close so it was cool." The workshops were well attended, with both chaperones and youth participating. A general sense of optimism and excitement permeated the workshops, as the Unseen team exposed the participants to relatively new aspects of ministry.

City Invasion

Following the lunch provided by the Trinity Faith Church host committee, the Unseen team gathered the participants together and explained the approaching outreach. The Unseen team divided the participants into three small groups and instructed them to pray and wait for God's leading. Specifically, the Unseen team told the small groups to expect each person to receive some leading from the Holy Spirit in various forms. Some of the revelatory phenomena might include mental pictures, visions, impressions, and

hearing a still, small voice. Following a period of waiting, the participants shared their impressions with their small group. A group leader then wrote the impressions on a piece of paper, hereafter referred to as the treasure map.

Pre-outreach Apprehension

Before explaining further details about the training, it is necessary to admit that the participants experienced a range of emotions about their upcoming outreach. Some like participants eight, three, and six experienced excitement. Participant eight mentioned, "I was excited to go out and pray for people;" while, participant three stated, "I was really excited because of my general extroversion. I really like to talk to people and I was really happy that I could go out into Wal-Mart and have these really strong people next to me to keep me on track. I could pray for someone and probably strengthen someone's faith." Likewise, participant six experienced optimism prior to the outreach and was "mostly excited because I had never done something like this before."

Other participants felt apprehension at the thought of having to approach strangers in public. Participant four indicated, "I was very nervous. I really don't like to be the first one to talk to somebody." In similar fashion, participant two said, I was really nervous." The most visceral display of apprehension was expressed by participant seven who admitted, "I was very nervous because I thought that if I went and prayed for someone, or said something wrong, I thought they would make fun of me. I do not want to go out and have someone make fun of me when I am trying to pray for them. It was really scary but when I got in there it went down a little bit. But it was still pretty scary."

Support

In addition to having an Unseen team member present, the researcher assigned adult chaperones to each group. Whereas the Unseen team members guided the ministry aspect of the outreach, the chaperones provided logistical support: assisting in the transportation to and from the outreach site as well as solving any problems that arose during the outreach. Specifically the chaperones transported the small groups to the outreach at the Liberal Wal-Mart.

Coaching

The Unseen team members first coached the small groups on appropriate methods of public ministry. Initially, the small groups needed to understand Unseen Ministries' reasoning for utilizing the treasure maps. The maps provide a simple means of recording prophetic impressions on a central device, one used by all participants within the small groups.

Secondly, the small groups learned direct, yet non-confrontation methods of approaching people who appear to match some of the items on the treasure map. Unseen Ministries designed this public outreach as an expression of the good news of God's kingdom to people via friendly, non-obtrusive means. In contrast to more confrontational public ministry styles, the Unseen team members aimed to present Jesus' good news in a relaxed, relational manner. Essentially, the team members encouraged the small groups to approach people who they believe to match the treasure map's description asking them to view the map. The purpose of showing the person the map was to help them see that the clues match their description. At that point in the interaction, the participants asked the

person if they would like prayer for anything. When there were words of knowledge specific to that person, the participants shared those words as well. Having shown the map, asked for prayer requests, and communicated words of knowledge, the participants prayed for the individual. Again, this took place in within the Liberal Wal-Mart.

Results

The Liberal Wal-Mart is often very busy on Saturday afternoons, and July 19, 2014 was no exception. The parking lot was a maze of automobiles, shopping carts, and pedestrians. Inside Wal-Mart, nearly every cashier had a full line of customers ready to purchase their items. As mentioned previously, the project participants formed three small groups. All told, the three small groups ministered to several individuals they had never met.

Once the small groups, Unseen team members, and chaperones arrived at Wal-Mart, the Unseen team members explained how to find the people on the treasure map. Essentially, multiple clues on the map normally coalesce toward identifying a person needing prayer. The Holy Spirit, having provided the clues in advance, often delivers a person matching the clues who is open to receiving prayer. The following are accounts of participants involved in the outreach when asked how the Lord ministered to people at the outreach.

Participant two recounted an interaction with a woman in the pharmaceutical department. "There was a woman in the pharmaceutical department and she was looking for medicine and I asked her if she had anything for me to pray and she said her family was having some financial issues and that she was believing that God was going to take

care of me and my family are into our faith and we believe. And so I went to pray for her. After I prayed she felt really blessed we prayed for her and she really liked it."

One team leader likewise indicated in being impressed with the faith exhibited by the participants, "'it was cool being in groups with some of these young guys who were like, 'God can do this, all right let's go pray for somebody'. I would point somebody out and (participant one) would say, 'let's go pray'. It was cool because of the openness they had to go pray for some people.'"

Participant one enjoyed God releasing him to minister to other people in a public arena. The participant concluded that God, "spoke to us" and was impressed that the people to whom they ministered "knew that God spoke to us about them." Moreover, participant four expressed relief that the people the team approached were open to receiving ministry. "One of the things that stood out was that some people were actually willing for us to pray for them, and they were not saying, 'oh no, get away from me!'"

The participants recounted testimonies of ministry activity at the Liberal Wal-Mart. During the focus groups, a context associate asked the participants, "What testimonies can you share from the outreach?" Participant two was the first respondent, answering, "There was a couple in the fishing aisle and we had 'camouflage' on our list and we had also had *fish* on our list. They were in the fishing aisle and I had a camouflage hat (on my list) and we just prayed for them overall and just for like their family and their lives and their health and a good fishing trip. They really liked being prayed for. They were really open to the idea of it."

One should not overlook positive responses indicated by persons approached at an outreach. Again, one of the outreach's goals was to minister to people in a non-

confrontational manner. Positive responses indicate that the participants' understanding that the outreach was merely an extension of God's great love for the normal Wal-Mart crowd.

Participants one, five, and six, along with their team leader formed a small group ministry team in Wal-Mart. Participant one relayed another account, "We saw this lady and she had a bun and 'bun' was one of the words I had written down. We went up to her and asked if she needed prayer. She said that her sister had epilepsy. We prayed for her and he (team leader) had a pain in his shoulder and so we asked if she had any problems in her shoulder. She said she had pain. We prayed for her and it went away."

This testimony exemplifies the aforementioned power of words of knowledge. In this account, the team delivered two words of knowledge. One word was 'bun' that appeared in the form of a mental picture. This word of knowledge led the team to a person in need, for her sister suffered from epilepsy. The second word of knowledge, a painful shoulder that arrived in the form of a sympathetic pain, gave the team leader insight that the woman with the bun needed personal ministry as well. The Spirit of God led the team to the woman with a bun not only to intercede for her sister, but also to have the team express the God's tender love for her by relieving her shoulder pain. Two words of knowledge worked in conjunction to usher the ministry of Jesus into a woman's day.

The group's team leader offered a testimony of a word of knowledge leading to an opportunity for encouragement,

> (Another team leader) had a word for 'red shirt', an older gentleman in a red shirt. We kept finding all these red shirts but we could not find an older gentleman. Finally we saw this older gentleman with a red shirt and then another gentleman with a red shirt walked up so I we split, we took the one on the left and he took the one on the right. (Participant 1) and I got to go pray for

> him… and he just wanted a blessing. He was really touched. He asked for consistency to walk in his faith and was really touched that young people would be out praying for people and so it was really neat that young people got to minister to someone who has been the church for a long time and was just praying for consistency in his faith and seeing young people walking out their faith.[30]

Notice that by paying attention to God's leading through a variety of revelatory phenomena, the Holy Spirit directed the adolescents to people open to receiving prayer. Likewise, words of knowledge resulted in people receiving healing and encouragement.

Participants three, four, and seven, along with their team leader formed another small group ministry team. Participant seven, the one who displayed the greatest amount of apprehension to the outreach testified, "We went up to this lady and her little boy… asked if we could pray for her. She said, 'yes'. We asked her if we could pray for something specific and her boy had epilepsy. She started crying. The little boy was three or four, so he didn't understand what was going on. It was still really cool."

Boldness

Observe the participant's evolution from one who expressed a high amount of anxiety prior to the outreach to one who found great pleasure in ministering to a stranger in a public setting. What accounts for the attitudinal change? Certainly, one could attribute the change to the team leader's encouragement. However, the researcher submits another reason for the change: revelatory phenomena resulting in boldness.

Consider the boldness resulting from revelatory phenomena described in Acts chapter eight. This passage relays the account of Philip who experienced a tremendously fruitful ministry in Samaria. While in Samaria, an angel of the Lord spoke to Philip

[30] Focus Group Interview, July 19, 2014.

saying, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza."[31] Philip obeyed the instruction and while following the angel's direction—revelatory phenomena, he happened upon the Ethiopian official reading aloud from a passage in Isaiah. The ensuing dialog resulted in the official's baptism;[32] and as mentioned in an earlier section, their interaction allowed the gospel's subsequent penetration of the African continent. It was in the receiving of revelation that emboldened Philip to approach someone beyond his ethnicity and social status. In similar manner, Holy Spirit-initiated revelatory experiences encouraged participant seven to pursue ministry in a public context, in spite of shyness.

Participant four, also of the same small ministry group, expressed excitement about a cross-cultural ministry opportunity. The group's team leader indicated on their treasure map was the word 'turban'. Once inside Wal-Mart, the team began looking for a person wearing an unusual, for southwest Kansas, head covering. Participant four offered prayer to a Somali woman who replied, "you want to pray for me?" Participant three continued the anecdote, "(team leader) told us earlier to keep our eyes open during prayer just to make sure we're not making them uncomfortable and see their facial expressions. She was very confused at first and then when she saw that everyone but me had their eyes closed, she relaxed and closed her eyes immediately, and I thought that was really cool because it was that moment of realization." Participant four then added, "she had a smile on her face and she was really cool about that."

---

[31] Acts 8:26

[32] Acts 8:38

The group's team leader further indicated a change in participant four's attitude. At the beginning of the outreach, the team leader encouraged participant four to forego shyness and walk in boldness. Eventually, the team leader got participant four to take the lead in praying for the Somali woman. The team leader commented that participant four "was so nervous about leading and walking around and then she finally did it (led the prayer). (The participant) got so excited about it…ran over to (the researcher) and said, 'I did it!' For me it was really cool…seeing them step (out in faith) and being a witness to that is so cool."

Partnering with LYFE

Liberal Youth Fully Empowered (L.Y.F.E) is an ecumenical youth group partnership coordinating monthly outreaches during June, July, and August. The researcher worked with the L.Y.F.E. leadership to allow Kyle Hammerquist the opportunity to serve as the main speaker for their July 19, 2014 event. The evening outreach provided rap music, break-dancers, a worship team, and Kyle as the speaker. Context associate two remarked about going to "the L.Y.F.E. event at Light Park in the middle of Liberal to recount all that God did through our area youth. Upon hearing about our day's events, it was quickened to me that I can do this whenever I go to Wal-Mart. I just need to be open to God speaking to me by pointing out things to look for to minister his love to his ultimate creation, humanity. This is what is called lifestyle evangelism in its finest."

Again, as mentioned in earlier chapters, the majority of church catechisms make no room for training adolescents in hearing and responding to God's voice. How many

adolescents experience the thrill of hearing God's voice and being empowered with boldness to affect a stranger's life? The researcher believes that number to be a miniscule percentage of adolescents attending church. Again, it is the researcher's opinion that adolescents benefit from a more biblical, revelatory-friendly training approach.

Data Collection Strategies

With the project's goal being to introduce adolescents to biblically endorsed revelatory phenomena and evaluate the Unseen Weekend's effectiveness in increasing the adolescents' grasp and desire for hearing and obeying the Spirit of God, the researcher understood that the number of participants did not justify quantitative measurements. Instead, the researcher decided to utilize measurement strategies that allow participants the prospect to share their thoughts and feelings. After all, this study was a means to gauge understanding and appreciation, paying careful attention to individuals' opinions and emotions. The researcher sought to collect qualitative data, and the methods chosen included a pre-test compare to a post-test, focus groups, and journals prepared by context associates.

The researcher desired to pose open-ended questions, allowing the participants to accurately record and verbalize their thoughts and feelings. The researcher designed the questions to allow flexibility in the answers to allow the participants the freedom to communicate their truest responses. To prepare the focus group verbatims and record some of the Unseen's messages, the researcher utilized voice recordings and smart phones with video capturing capabilities. Furthermore, the researcher collected materials

such as notes and outlines used by Unseen Ministries in its training messages and workshops.

Surveys

The researcher provided the pre-test, referred to as Survey A, to measure the participants' familiarity with prophetic ministry, experience with revelatory phenomena and Christian healing, and general passion for the Lord Jesus Christ. Survey A consisted of seventeen questions; whereby, the participants marked their personal responses. Each answer was qualitative in nature, allowing participants to express their personal experience and insight. Moreover, since each question had five potential answers reflected in ascension from nominal to great in scale, the data allowed the researcher to measure the participant's progression or regression from Survey A to Survey B (Appendix A).

Following the Wal-Mart treasure hunt outreach, the participants, team leaders, and chaperones went back to Trinity Faith Church to participate in focus groups and for the participants to complete Survey B. Survey B's first seventeen questions mirror the entirety of Survey A. In addition to the seventeen questions, Survey B added three more questions requiring short written responses. The researcher designed three open-ended questions at the end of Survey B, allowing the participants the utmost flexibility and freedom in expressing their thoughts. The researcher gave Survey A immediately following the Friday night session's worship. Again, the researcher sought to capture the participant's thoughts and feelings regarding prophetic phenomena prior to them receiving any instruction at the Unseen Weekend.

After the outreach and focus groups, the participants completed Survey B. The researcher desired to compare the responses to the identical seventeen questions in both surveys, understanding that if responses to Survey B indicated positive changes, then the prophetic training event was successful. Furthermore, the researcher found it necessary to observe any changes in the answers between the two surveys. The surveys included questions that recorded the participants spiritual passion level, understanding of prophetic revelation, experience with prophetic revelation, prayer life, and understanding of Christian healing. Another method of evaluation was the open-ended questions.

The three open-ended questions listed at the end of Survey B allowed the participants the opportunity to communicate their thoughts and feelings about the effectiveness of the prophetic training event. The open-ended questions allow the participants to articulate three opinions. First, the researcher asked their overall opinion of the conference. Secondly, the researcher wanted to gauge the participants' feelings about the outreach. Finally, the last question asked if they desired a similar conference in the future.

The open-ended questions allowed the researcher and context associates the opportunity to consider three queries. Initially, it was important for the researcher and context associates to evaluate the training event's efficacy, whether the preparations and resource allotment was justified. Secondly, the responses to the three open-ended questions provided additional data to consider adding prophetic training to Trinity Faith Church's adolescent discipleship model. Finally, the open-ended questions, along with other captured data provided the research team with information useful for making adjustments in the long-term direction of Trinity Faith Church.

Focus Groups

In addition to the two surveys, the research team formed the participants into three focus groups. A context associate interviewed each focus group, asking the focus groups ten questions. To ensure data reliability, two other context associates provided video and audio recording of the focus group questions and responses. The focus group questions sought to elicit the participants' experiences with pre-outreach apprehension, outreach highlights, testimonies, prophetic training event expectations, and impressions of the training events.

Journals

The final piece of data collection was journals kept by context associates. The researcher distributed the journals to three context associates prior to the prophetic training event. The researcher instructed the context associates to record thoughts, feelings, apprehensions, testimonies, and overall impressions of the event. Three weeks following the prophetic training event, the researcher asked the context associates to return the journals. Two of the three context associates kept copious notes in the journals and the journals offered the researcher valuable insight from other perspectives.

The three methods yielded a significant amount of qualitative data. For example, the survey responses generated significant data regarding the effectiveness of the Unseen Weekend upon the adolescents' passion for Jesus and their excitement about prophetic ministry. The focus groups provided insight into the respondents' feelings before and after the outreach. Furthermore, the focus groups generated remarkable testimonies.

Likewise, the journals reflected the context associates' attitudinal changes from pre-conference to post-conference.

Data Analysis

To analyze the data provided by the surveys, focus groups, and journals, the researcher analyzed the material to document judgments, feelings, and budding themes. The various data collection devices produced different types of insights, and reflected opinions regarding vastly different subjects. Additionally, the data returned significant information helpful in illuminating some of the researcher's key concerns: What levels of prophetic awareness reside in the area adolescents? Will a prophetic training event geared at adolescents provide an increase in their prophetic awareness? Did the participants sense excitement when exposed to ministry contingent upon receiving prophetic insight? Would prophetic training and a subsequent outreach generate spiritual fervor among adolescents?

Also, the researcher felt it necessary to take a macro view of the data and evaluate budding themes arising from the data. These budding themes, or emergent codes, provide insight considered "basic qualitative analysis."[33] Having diligently plumbed the depths of the collected data, the researcher stepped back to identify emergent codes arising from the data. The codes provide the researcher opportunity to consolidate the findings into topics providing opportunities for additional explanation and examination. Furthermore, the emergent codes effectively summarize the high points of the research, and provide both researcher and reader with valuable summaries with which to evaluate the project.

---

[33] Creswell, *Research Design*, 184.

Emergent Codes

The researcher settled on four emergent code after scrutinizing the answers to Survey A and Survey B, evaluating the focus group responses, and assessing the context associates' journals. The data gave rise to budding themes categorized as training efficacy (TE), spiritual passion (SP), increased boldness (IB), and hearing God (HG). The researcher noticed training efficacy immediately arising from the data.

Initially, the researcher perceived training efficacy arising in the overall improvement of responses to the open-ended survey questions, feedback generated from the context associates, and testimonies recorded over the weekend. Training efficacy essentially answers the questions: Was the training event worthwhile? Did the training event accomplish the project's goal? Did the participants relay supplemental positive experiences not anticipated by the researcher?

Next, spiritual passion includes a positive change in to answers of survey questions related to Bible reading, passion for Jesus, and personal prayer practices. Additionally, spiritual passion emerged from the context associates' observation of the participants during worship sets.

Third, increased boldness was evident when comparing the focus group responses regarding the participants' expectations prior to the outreach and their testimonies of the outreach. Increased boldness identifies a progression from various levels of apprehension to genuine excitement.

Finally, the researcher identified hearing God as an emergent theme. The importance of hearing God arose from the survey questions that evaluated the participant's personal familiarity with prophetic phenomena and the focus group

responses describing the word of knowledge's efficacy in bringing healing, compassion, and encouragement to strangers in a public venue. Survey A indicated that some of the participants received occasional revelation from God, while others acknowledged very little experience with revelation. In stark contrast, the focus group responses yielded consistent testimonies of participants' hearing from God in a busy, public outreach.

Minor Themes

The researcher also identified subsequent minor themes in the generated results, including worship fervency, healing, importance of the word of knowledge in conference ministry, and cross-cultural experiences. First, it was apparent that the participants thoroughly connected to the worship music played by the worship band. Undoubtedly, the participants' fervor became evident in the journals, the surveys, and the focus group responses. Secondly, from the focus groups the researcher noticed the participants' connection to releasing the arts in worship. Multiple participants generated positive feedback regarding the workshop led by Heith Reade. Next, Survey B and the focus group responses led the research team to appreciate the efficacy of the word of knowledge in the conference. During the outreach, the Holy Spirit directed the participants to people needing prayer with uncanny accuracy. Furthermore, the word of knowledge opened the door for healing on multiple occasions throughout the weekend.

Lastly, the participants genuinely appreciated having cross-cultural ministry experiences. Again, this sub-theme arose from the focus group responses where participants indicated that they prayed for people of different ethnicities, speaking different languages, and observing different religious practices.

The emergent codes and subsequent minor themes provide a rich tapestry of human experience interconnecting with the ministry of the Holy Spirit. Seeking to isolate each particular code and sub-theme in a sterile academic environment would effectively strip the data of its excitement and residual anointing. Nevertheless, when one evaluates the codes and sub-themes as a synecdoche, or as a part of a whole, then the project's heart remains intact and the research retains its proper clarity.

Data

Having poured over the data resulting from Survey A, Survey B, context associate journals, and focus groups, the researcher noticed four emergent codes and four sub-themes. In order to communicate accurately the project's findings, the researcher documented and defined the results in a narrative style that best suited the qualitative research.

Training Efficacy

In this section, the researcher examined the training efficacy. Having inspected the data, the researcher observed training efficacy as one of the emergent codes from the surveys, focus groups, and journals.

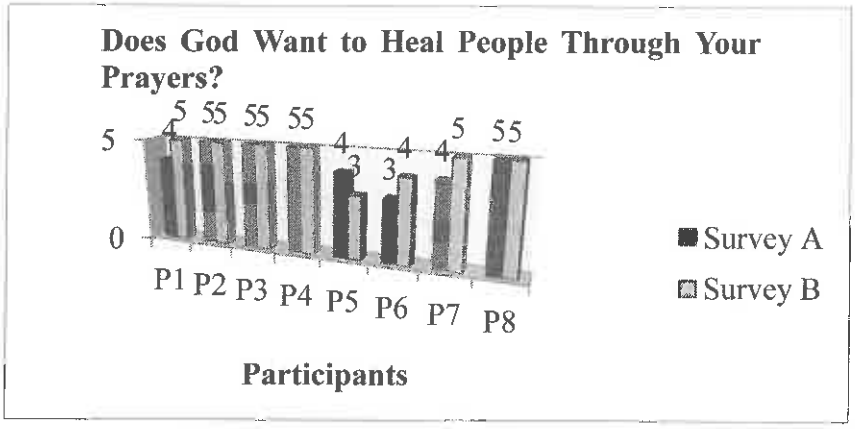
Surveys

Examining surveys allowed the researcher to present a distinction between the participants' answers prior to the training and outreach to answers given after the training and outreach. The contrast is apparent in question seventeen. The question reads, "Does

God want to heal people through your prayers?" The question highlights the training efficacy due to it reflecting personal ownership of Christ's command that his disciples, "will lay their hands on the sick, and they will recover."[34]

The possible answers to question seventeen included, no… I don't know… maybe…yes…I prayed for someone this week. As previously mentioned, the five potential answers reflected in ascension from nominal to great in scale, the data allowed the researcher to measure the participant's progression or regression from Survey A to Survey B. This is true of each emergent code. Regarding question seventeen, four of eight (50%) respondents indicated no change; one of eight (13%) reported a negative change; and three of eight (38%) reported a positive change.

Table 1



Of those reporting a positive change, two respondents increased from answering *yes* to *I prayed for someone this week*; while, one respondent increased from answering, *maybe* to *yes*. In addition to the comparisons offered by contrasting Survey A and Survey B, Survey B offers additional insight through the open-ended questions, namely question eighteen and question twenty. Note that crafting open-ended questions in written form to

[34] Mark 16:18

adolescents, the grammar required simplification. Thus the researcher minimized the use of Cranton's "exploratory verbs"[35] such as "affect, influence, and impact"[36] and instead utilized the more age-appropriate verbs *like* and *feel.*

Question eighteen asked, "What did you like about the conference?" Again, this open-ended question allowed the respondents opportunity to share their feelings. Question eighteen highlighted the participants' personal feelings toward the training weekend. The researcher found their responses important to answering the efficacy question, for even if the rest of the data demonstrated efficacy, if the participants did not express responses that related to the training, then how effective was the training? In any case, the respondent's included favorable answers to eighteen.

The answers ranged from "going out and praying for people" to "worship." Also noteworthy was participant five's response, because this respondent felt a tangible connection to the Unseen team. Participant five wrote of an affinity toward, "the people and their connection." Another insight provided by question eighteen was that the training event raised the faith level of some individuals, including participant eight who indicated, "Being able to experience great faith."

Question twenty also gave rise to answers that indicated emergent code of training efficacy. Question twenty asked, "Would you like to attend another conference like this in the future?" Eight out of eight (100%) respondents indicated positive responses. The enthusiastic answers ranged from "Yes! Definitely Yes!" to "Totally yes, monthly or weekly, it was so fun."

---

[35] Cranton, *Research Design*, 131.

[36] Ibid.

Focus Groups

Within the focus group discussions participants answered ten questions posed by a context associate. Question two, seven, eight, and nine particularly reflected the emerging code of training efficacy. The questions asked the participants to describe what stood out at different stages of the training event. Question two asked, "What stands out from the outreach and why?" Participant six indicated enjoying "praying for people we don't know"; whereas, participant two initially indicated enjoyment in expressing compassion toward a woman in the pharmaceuticals department, and then further enjoyment when the woman receiving prayer "really liked it."

Journals

Context associate one remarked about the Friday evening ministry time that she saw

> physically some of the youth seize up in skepticism. Others were still wide-eyed and curious, and a few were immediately ready to minister and be ministered to. One of the young ladies who was very skeptical was healed. When hands were laid on her, she said she literally felt the Holy Spirit come over her, as did the minister who prayed. She said there was no doubt God healed her. Several youth were amazed at how much better they felt after prayer. I believe that faith was strengthened in some of the kids tonight.[37]

The researcher believes that this observation communicates the efficacy of the Unseen's training. The context associate observed physical evidence of skepticism in some of the participants. One skeptical participant had a physical problem revealed by the Holy Spirit through a word of knowledge. After indicating a need for ministry, the

[37] Journal of Context Associate One, July 19, 2014, Liberal, Kansas.

participant acknowledged the presence of the Holy Spirit had "come over her." Finally, notice that the formerly skeptical participant indicated "no doubt" that God healed her. It is the researcher's opinion that transitioning a skeptic into a believer with no doubt indicates efficacy.

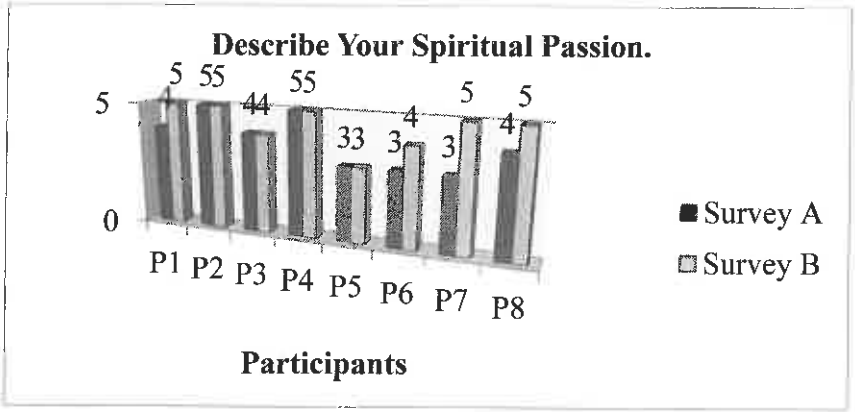
Spiritual Passion

In addition to training efficacy, the researcher noted another emergent code, spiritual passion. This code dovetailed with the researcher's own curiosity, for the researcher desired to know if the training event had any effect upon adolescents' spiritual passion. In other words, the researcher desired knowledge of a deeper commitment to prayer, Bible reading, and outreach due to the weekend's activities

Surveys

The researcher found question three instrumental to determining any changes in spiritual passion. Question three asked the participants to describe their "passion for Jesus." The five potential responses included no passion, slightly passionate, moderately passionate, passionate, and very passionate. Of the eight respondents, participants two and four indicated 'very passionate' on Survey A, thus disallowing any improvement on their Survey B responses. Of the eight respondents, four (50%) indicated an increase in passion for Jesus.

Table 2



Participants one and eight increased from 'passionate' to 'very passionate', while participant six increased from 'moderately passionate' to 'passionate'. Participant seven indicated the largest improvement seeing 'moderately passionate' increase to 'very passionate'.

Focus Groups

Of the ten questions asked by the context associate, question ten highlighted the participants' spiritual passion. Reading question ten the context associate asked, "How was your relationship with Jesus impacted by the conference?" The respondents' answers were telling. From focus group two, participant six answered, "I found out that he (Jesus) talks and stuff so I feel more open to talk to him." Participant one also experienced a significant impact as, "I think that my relationship got stronger. I got to see and hear him speaking." Furthermore from that same group, participant five indicated, "I feel more in touch with him knowing that I can do a lot of things through him."

In focus group three, participants seven, four, and three gave answers about their passion for Jesus being impacted by the conference. Participant seven indicated, "Well, I was always afraid of everything, and now I'm not." Participant four said, "I think my

faith is stronger. I can actually worship and dance and draw and not get looked at weird. It is okay if I get weird looks, because it's not for them to like. It is for God, to worship God. So that is what grew in me. I'm really excited to do that now." Likewise, participant three admitted,

> I think that the atmosphere of worship has made us stronger, because I think that, personally, worship strengthens your life drastically. If you worship every day, you'll see something change. This wonderful worship that we had and this atmosphere that we've had all day and last night, I really hope it sticks. It really has changed the way I look at worship because they sang songs that we sing. I'm so excited that every time we sing these songs, I'm going to do the exact same things that I've been doing last night and this morning. I'm really pumped for that.[38]

Participants two and eight contributed answers with focus group one. Participant two stated, "I received prayer and I also prayed with God and I feel that my relationship with God was strengthened, and that I was healed in my back, definitely, and so the more I talked to Him the more I can feel getting closer to Him." Additionally, participant eight added, "Sometimes you just need a renewal. You just need your faith built up again. That's what it did to me."

Journals

In reflecting upon the "Worship as a Lifestyle" workshop, context associate one indicated that the adolescents responded with "good questions and comments about idols." Context associate two witnessed an increase in spiritual passion in one of the participants following the same workshop. Apparently, participant two expressed excitement "about being able to engage God on any day of the week, even at her Liberal High School." The desire to take God to high school is a good indication of increased

[38] Focus Group Three, July 19, 2014.

spiritual passion. Furthermore, it highlighted worship fervency, one of this project's minor themes.

Increased Boldness

Another emergent code arising from the data was increased boldness. As indicated earlier, the participants experienced a varying rate of apprehensions prior to the weekend's outreach. As the researcher evaluated the data, it became apparent that some of the participants encountered a new boldness.

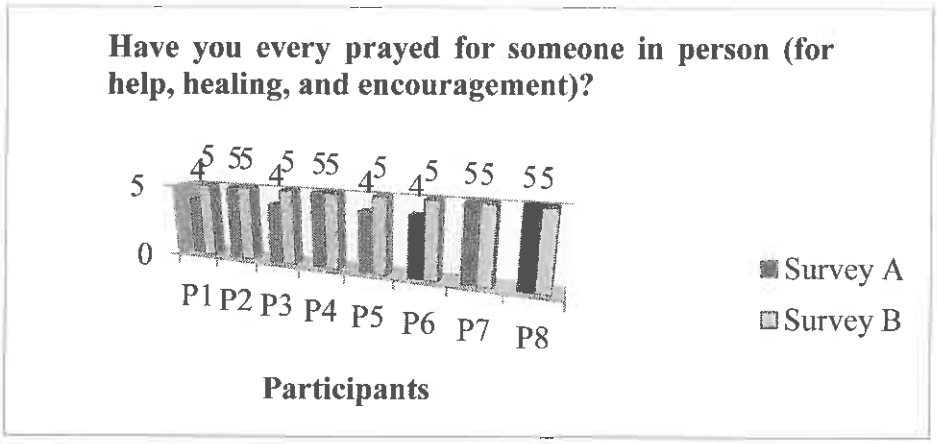
Surveys

The researcher discovered survey answers to questions fifteen and seventeen demonstrated an increased boldness. Question fifteen asked, "Have you every prayed for someone in person (for help, healing, and encouragement)?" The potential answers were: no, I don't know, maybe, yes, I prayed for someone this week. It is important to consider that praying in person for another individual is not part of many adolescent catechisms. It is the researcher's observation that adolescents approach praying for others in person with apprehension. Regarding question fifteen, participants two, four, seven, and eight each circled the highest answer, thus allowing for no verified improvement from Survey A to Survey B.

Participants one, three, five, and six (50%) indicated improvement from Survey A to Survey B. When completing Survey A, the respondents each answer *yes*; however, having completed the training weekend, the same respondents then circled *I prayed for*

someone this week. From survey question fifteen, fully half of the participants demonstrated an increase in ministry boldness.

Table 3


Have you every prayed for someone in person (for help, healing, and encouragement)?
5
0
4 5 5 5 4 5 5 5 4 5 4 5 5 5 5 5
P1 P2 P3 P4 P5 P6 P7 P8
Participants
Survey A
Survey B

Lastly, question nineteen, appearing as an open-ended question on Survey B gave further room for the participants to describe their increased boldness. Question nineteen read, "How do you feel about ministering to other people?" It is necessary to remember that the participants are adolescents and over half of the adolescents completing the training had no previous ministry training. Participant one answered, "I feel like it was great and amazing to see people happier." "I like sharing God with other people and expressing his love for everyone" quipped participant two. Participant three indicated, "I love, love, love it." "I feel confident and comfortable" was participant four's response. Participant six graded their response as "nine out of ten, ninety percent, that's an A." Participant eight indicated a strong sense of responsibility to walk out Jesus' command, "I feel it is very important to minister and show God's love." Not all participants felt a great deal of confidence, for participant seven admitted, "I am still nervous about ministering to other people", while participant five indicated being "nervously excited."

Focus Groups

Of the ten questions asked by the context associate, questions one and four pertained to increased boldness. With question one the context associate asked, "What feelings did you experience before the outreach?" There was near unanimity among the answers, all but one participant indicated varying degrees of apprehension. Nearly every participant admitted being nervous before the outreach. In stark contrast, participant eight expressed, "I experienced excitement… I was excited to go out and pray for people." The researcher believes that of all the questions asked in both surveys and via the focus groups, focus group question one established the baseline from which boldness is contrasted. All adolescents, aside from participant eight, experienced palpable nervousness and apprehension prior to the outreach. Any increase in excitement and faith were good indications that the adolescents grew in boldness. Question four indicates a significant increase of boldness from question one's baseline.

Question four asked for testimonies from the outreach. Obviously, all testimonies, except from participant eight, are from adolescents who describe nervousness and apprehension prior to the outreach. Notice the increased boldness in participant one, "There was a family standing around… we asked if we could pray for them." Consider the testimony shared by participant seven, "We went up to this lady and her little boy… asked if we could pray for her…" Again, boldness grew in participant one, "We saw this lady… we went up to her and asked if she needed prayer." Likewise, participant two's group approached and prayed for a couple "in the fishing aisle." In sum, the recorded testimonies indicated an increased boldness among the participants.

Journals

Context associate one observed the following, "After attending Faith's workshop, many of the kids are nervous to go out into the city." At the prospect of ministering in public to strangers, the participants did not display natural boldness. However, like the early Christian believers in Acts, when they connected with God's power, there was supernatural boldness. The early church prayed for God's help to proclaim and demonstrate the Kingdom of God. They asked for more power "to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus."[39] Interestingly, following the outreach training, the associate also noted that the participants' "received words of knowledge and are ready to hit the streets." The word of knowledge, one of the project's minor themes, empowered and emboldened the participants to minister outside of their comfort zones.

Hearing God

A fourth emergent code arising from the data was the participants' appreciation for biblically endorsed revelatory phenomena. For simplicity's sake, the researcher categorized this emergent code as hearing God. The researcher felt that this emergent code was the nearest to the researcher's original intent. Again, the researcher sought to test the hypothesis that a two-day prophetic training event, along with focused activation and outreach would result in increased understanding and appreciation for biblically-sanctioned prophetic phenomena.

---

[39] Acts 4:29-30

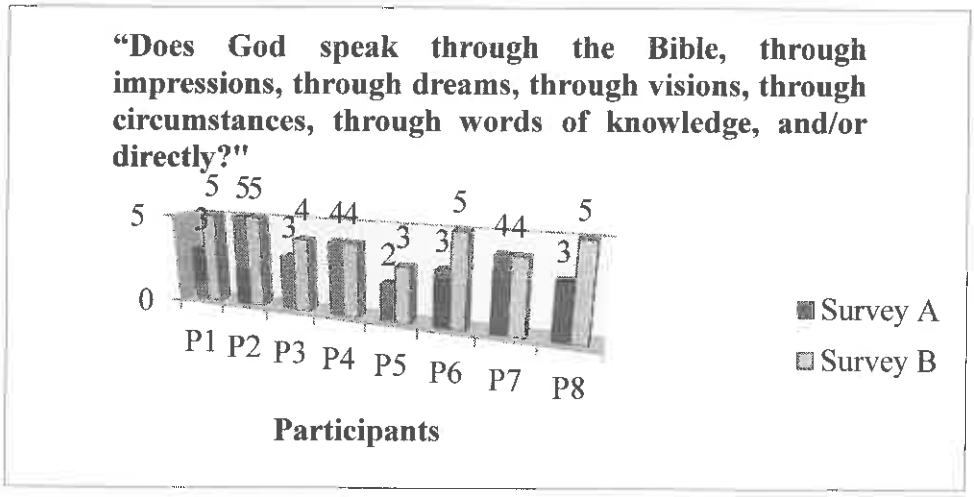
Surveys

The surveys provided several questions that reflected this emergent code. Specifically, questions four through twelve elicited information regarding the participants' understanding of and appreciation for hearing God.

Question four asked, "Does God speak through the Bible, through impressions, through dreams, through visions, through circumstances, through words of knowledge, and/or directly?" The potential answers included: no, I don't know, maybe, definitely yes, he spoke to me recently. For simplicity's sake, the researcher assigned corresponding scores to the potential answers in ascending order. Thus, the answer 'no' received a one; 'I don't know' received a two; 'maybe' received a three; 'definitely yes' received a four; and 'he spoke to me recently' received a five. Likewise, the researcher assigned corresponding scores to the potential answers in questions five through twelve. Once the researcher assigned the scores, the researcher tabulated the scores and calculated the difference between Survey A and Survey B. Essentially, the total score of Survey A was subtracted from the total score of Survey B, generating the difference. If the difference was a negative number, that indicated that the difference showed a decline from Survey A to Survey B. However, if the difference was a positive number, that indicated an improvement from Survey A to Survey B.

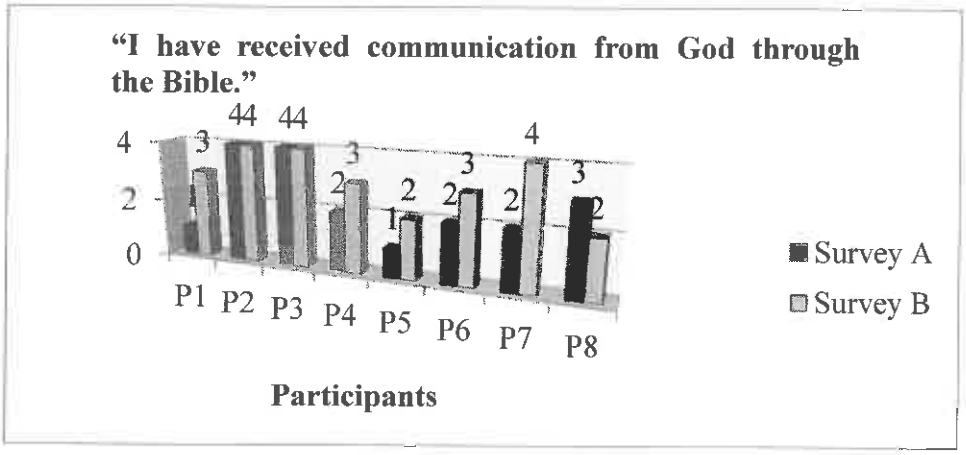
For question four, the difference was a positive nine. Thus, Survey B's scores were nine points higher than Survey A, indicating the participants increased in awareness of hearing God. Overall, while two respondents' answers remained the same, six out of the eight (75%) respondents demonstrated improvement.

Table 4


"Does God speak through the Bible, through impressions, through dreams, through visions, through circumstances, through words of knowledge, and/or directly?"
5
0
P1 P2 P3 P4 P5 P6 P7 P8
Participants
Survey A
Survey B

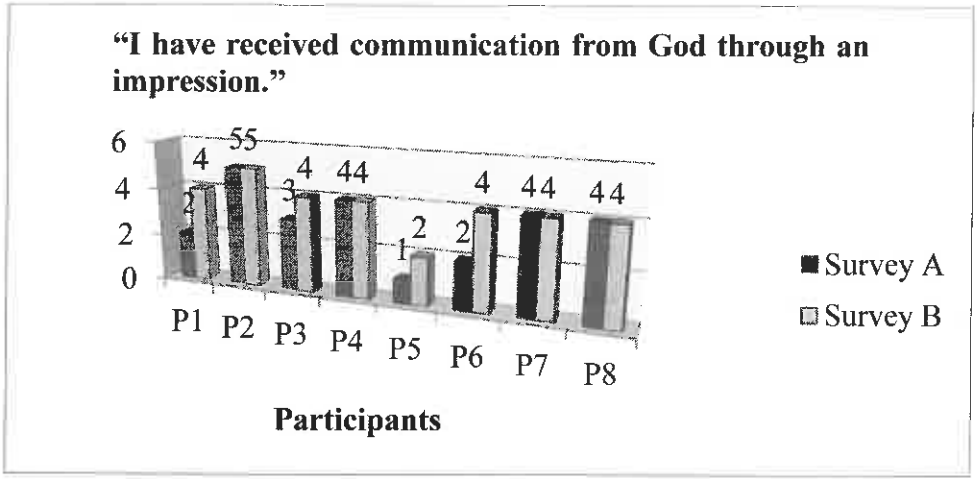
Question five indicated, "I have received communication from God through the Bible." The five possible answers included: never, maybe once, occasionally, definitely yes, multiple times. Again as with question four, the researcher assigned scores to the answers ranging one to five. The responses to Survey B were six points higher than Survey A. When comparing Survey A to Survey B, five out of eight (63%) respondents demonstrated improvement, while two (25%) remained the same and one (13%) decreased.

Table 5



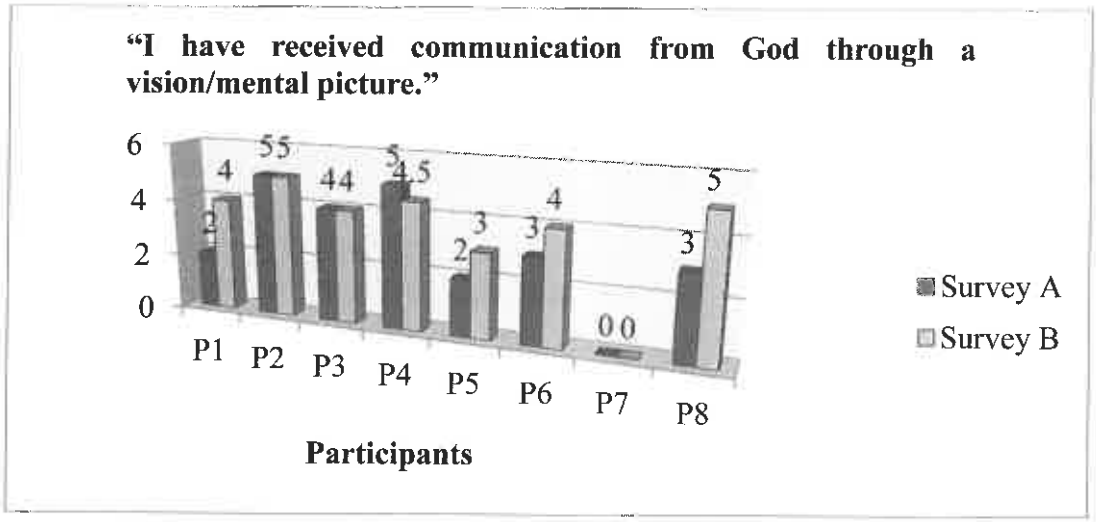
Question six read, "I have received communication from God through an impression." The five potential answers were: never, maybe once, occasionally, definitely yes, multiple times. Again as with question five, the researcher allotted scores to the answers ranging one to five. The responses to Survey B were six points higher than Survey A. Four (50%) respondents demonstrated improvement, while four (50%) remained the same as Survey A.

Table 6



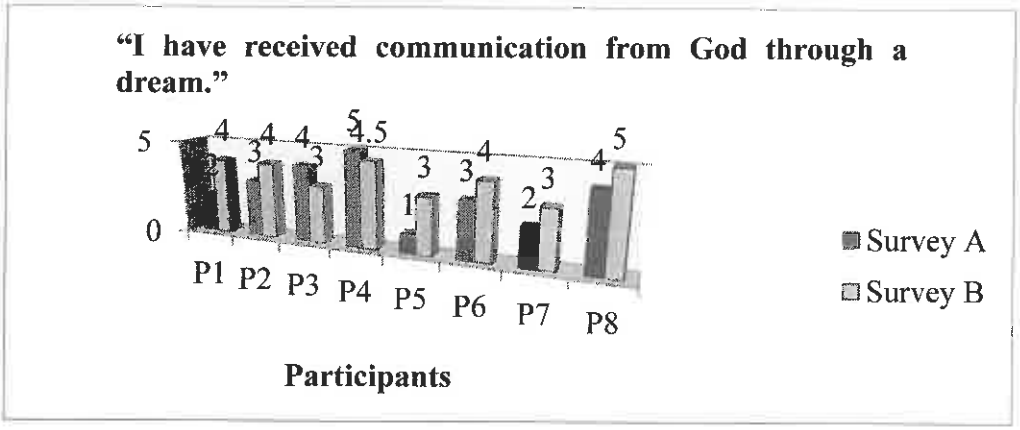
Question seven stated, "I have received communication from God through a vision/mental picture." The five possible answers indicated: never, maybe once, occasionally, definitely yes, multiple times. Again as with question six, the researcher assigned scores to the answers ranging one to five. The responses to Survey B were six points higher than the scores of Survey A. When comparing Survey A to Survey B, four respondents (50%) verified improvement, while three (38%) stayed the same, and one (13%) scored lower on Survey B than Survey A.

Table 7



Question eight specified, "I have received communication from God through a dream." The five potential answers included: never, maybe once, occasionally, definitely yes, multiple times. Again as with question seven, the researcher allotted scores to the answers ranging one to five. The responses to Survey B were seven points higher than Survey A. Six out of eight (75%) respondents verified improvement, while two of eight (25%) score lower on Survey B than Survey A.

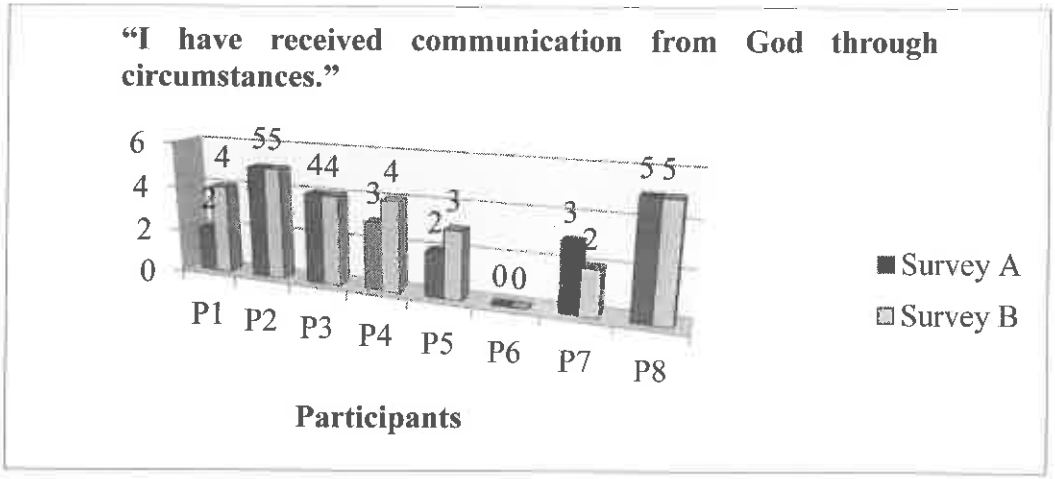
Table 8



Question nine read, "I have received communication from God through circumstances." The five possible answers included: never, maybe once, occasionally,

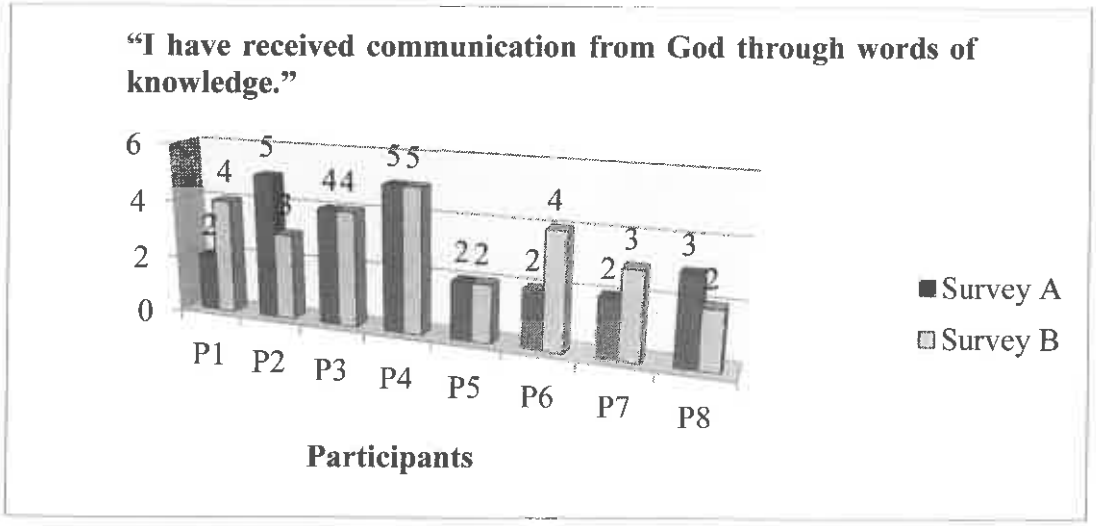
definitely yes, multiple times. Again as with question eight, the researcher assigned scores to the answers ranging one to five. The responses to Survey B were three points higher than Survey A. When comparing Survey A to Survey B, three respondents (38%) verified advancement, four (50%) remained the same, and one (13%) scored lower on Survey B than Survey A.

Table 9



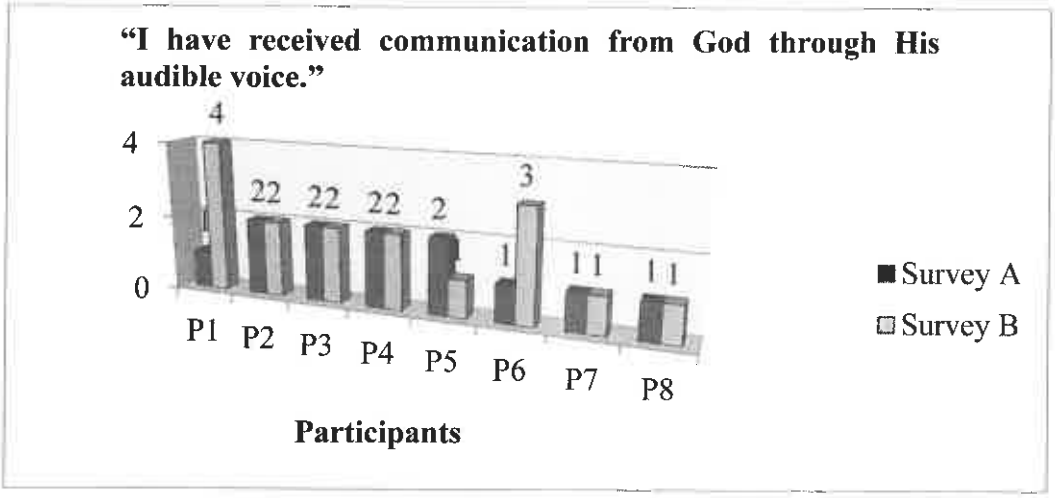
Question ten stated, "I have received communication from God through words of knowledge." The five possible answers included: never, maybe once, occasionally, definitely yes, multiple times. Again as with question nine, the researcher allotted scores to the answers ranging one to five. The responses to Survey B were two points higher than Survey A. The answers to Survey B were two points higher than Survey A. Three respondents (38%) specified improvement, three respondents (38%) demonstrated no change, and two respondents (25%) scored lower on Survey B than Survey A.

Table 10



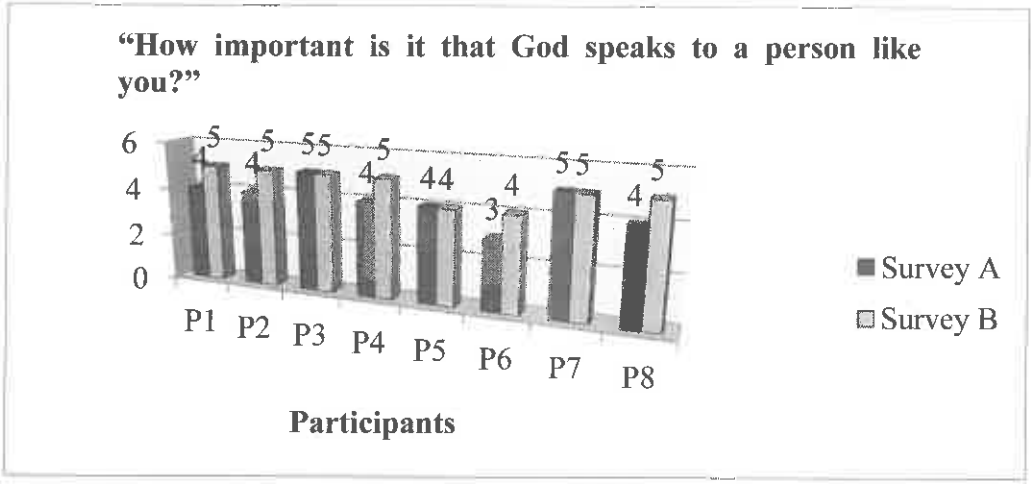
Question eleven indicated, "I have received communication from God through His audible voice." The five potential answers included: never, maybe once, occasionally, definitely yes, multiple times. Again as with question ten, the researcher assigned scores to the answers ranging one to five. The responses to Survey B were four points higher than Survey A. When comparing Survey A to Survey B, two respondents (25%) demonstrated an increase, five respondents (63%) remained the same, and one (13%) scored lower on Survey B than Survey A.

Table 11



Question twelve asked, "How important is it that God speaks to a person like you?" The five potential answers indicated: not important, not sure, somewhat important, important, extremely important. Again as with question eleven, the researcher assigned scores to the answers ranging one to five. The responses to Survey B were five points higher than Survey A. Five out of eight (63%) responses showed improvement, while three of eight (38%) responses remained the same.

Table 12



How important is it for adolescents to appreciate and hear God's voice? Jesus indicated that hearing his voice was vital, "my sheep hear my voice."[40] The data mined from survey questions four through twelve demonstrate a substantial increase in the adolescents' understanding of and ability to hear God.

Focus Groups

Many of the ten questions asked by the context associate provoked the participants to comment on hearing God. Both the training event and outreach were contingent upon the Unseen team and adolescents receiving communication from the

[40] Jn. 10:27

Holy Spirit via words of knowledge. The following are the words of knowledge shared through the focus group interviews.

Participant one experienced words of knowledge for the first time during the Unseen Weekend. The participant was excited to minister to people at the outreach and testified that "God spoke to us" and that the people receiving ministry "knew that God spoke to us about them." One of participant one's key testimonies was receiving a word of knowledge and having opportunity to pray for a person matching that word. Participant one mentioned, "Bun was one of the words I had written down." Upon approaching a woman with hair in a bun, the team leader received a word of knowledge regarding a pain in her shoulder. The woman agreed to receiving prayer for her painful shoulder and walked away pain free. The team leader later congratulated participant by saying, "it was your word." Later, when asked about the best part of the Unseen workshops, participant one mentioned enjoying "seeing the different ways that God can speak to us." When asked about his relationship with Jesus, participant one exclaimed, "My relationship got stronger… I got to see and hear him speaking."

Participant two also experienced the profound wonder in hearing God. The Unseen team identified a participant's painful back via a word of knowledge and received healing on Friday evening. Also during Saturday's outreach, participant two received the words 'camouflage' and 'fish'. The participant's team approached a couple matching that description in the Wal-Mart fishing aisle and later commented that the couple "liked being prayed for… they were really open to the idea of it."

Participant three received a leading from God during a workshop. When participating in the Cultivating the Arts in Worship workshop, participant three prayed

and "kept hearing *keys*." She later drew a picture of a lock key and piano keys. She felt the Lord speak saying, "the key unlocks the lock, what does music unlock…a person!"

Participant six was new to the words of knowledge as well. "God told me to look for someone in a purple skirt," the participant recounted in the focus group interviews. Participant six's group approached two women wearing purple skirts and both agreed to receive prayer. In the first incident, the team leader asked participant six to take the lead to which the participant replied, "Sure, let's do it." During one the skirt encounters, the team approached a Spanish-speaking woman, providing the adolescents with a cross-cultural exchange, one of the project's minor themes. Providentially, participant one translated the exchange for the rest of the small group ministry team. Also participant six received insight from the Lord during the Releasing the Arts in Worship workshop. Participant six said, "I got a vision from God that he wanted me to draw a sunset with a little tree." When asked about how the conference affected his relationship with Jesus the participant answered, "I found out that he talks… I feel more open to talk to him."

Journals

The power and faith released through hearing God via the word of knowledge affected the context associates as well as the participants. Context associate two, who had previous experience with the Unseen ministers, admitted, "This team came to offer a hands-on experience in hearing God's voice and implement the direction given by faith." Furthermore, context associate two commented on words of knowledge used in the Friday evening meeting, saying, "When Kyle finished his talk he brought up his team to give words of knowledge for healing and prophetic words. These manifestations of God

speaking to individuals brought much hope to those whose ailments were spoken out. They raised their hand to acknowledge the symptom, receive prayer, and many were healed." Another incident highlighting hearing God was recorded by context associate two:

> We actually found one of our first items on our list fairly quickly: a braid. We walked up to a woman pushing a cart with a young boy in it. She was wearing a 'braid'. I think one of the youth told her that she was on our treasure map, and that God wanted her to know he knows what she is going through. The youth then took their treasure map and showed the woman the word braid. She smiled. We asked her how we can pray for her. She mentioned she could use prayer for her son who has seizures. So we asked her if we could lay hands on her and her son, assuring her that God told us about her with the intention to touch her and her situation in some way. She was very open to be prayed for, and thankful that we took the time to stop her in Wal-Mart for this act of kindness and compassion. This is what Heidi Baker coined as, 'Stopping for the One.' We all get so busy in life with our own stuff that we rarely allow God to interrupt the flow of our life to stop for the one right in front of us that God has His eye on. As we prayed tears rolled down the woman's face as God was doing His part inside her. Her son had a somewhat difficult time with "hands-on" prayer, so we did not pray exhaustively, but succinctly. When we finished praying the woman asked what church we were with, and I told her where and when we meet.[41]

Context associate one also noted the importance of the adolescents learning to hear God, "learning to hear God's voice and developing a confidence in that is such a huge key!"

Outcomes

The stated objectives of the training event were for area adolescents to receive instruction, training, and experience a public outreach through the Unseen Weekend. In addition, the researcher desired increased understanding of, and appreciation for,

[41] Journal of Context Associate Two, July 19, 2014.

biblically endorsed prophetic phenomena as well as an increased passion for Jesus Christ through the Unseen's two-day event. The research methods of multiple surveys, focus groups, and journals kept by context associates triangulated the data resulting in four emergent codes; namely, determining training efficacy, increasing spiritual passion, fueling participants' boldness, and developing a willingness to hear God. It is important to consider the project's effectiveness at this point in light of its stated objectives.

The Unseen Weekend provided exceptional instructional opportunities for adolescents from the Liberal, Kansas area. During the Friday evening session, Kyle Hammerquist preached an exceptional message entitled "Being like Christ." In this opening message, Hammerquist stressed the participants' need to appreciate God as a good father and how, as a good father, God allows people to participate in his activities, making available his resources and power. Other opportunities for instruction included the Unseen workshops, taught by Heith Reade, Faith Hammerquist, and Ari Crosby. Two of the workshops dealt primarily with worship: "Releasing the Arts in Worship" and "Worship as a Lifestyle"; while, the other workshop, "Hearing God's Voice," provided age-appropriate prophetic instruction.

Another objective of the weekend was training. The Unseen team offered a training to prepare the participants for the public outreach. The training dovetailed with Faith Hammerquist's Hearing God workshop. In the training, the participants gathered into small teams and prayed for the Holy Spirit to release words of knowledge. The Unseen team then instructed the adolescents to coalesce the words of knowledge onto a single sheet of paper per team. The teams then referred to the single sheet of paper as the

treasure map. The training also included protocol for public outreach ministry and a short example of a useful prayer ministry model.

A third objective was to provide the adolescents with ministry experience. The ministry experience came during two sessions: Friday evening session and the public outreach. Immediately following Kyle Hammerquist's Friday evening message, the Unseen team delivered words of knowledge. Once given, the Unseen team drafted the adolescents into healing prayer ministry. Throughout the sanctuary, Kyle instructed adolescents to lay hands on the people responding to words of knowledge. The second ministry experience was the public outreach. The adolescents accompanied the Unseen team leaders on a spiritual treasure hunt in the Liberal Wal-Mart. This outreach provided adolescents with opportunities to utilize words of knowledge, compassion, and healing prayer.

A fourth objective was to cultivate among the adolescents both an appreciation for and understanding of prophetic ministry. Prior to any prophetic training, the Unseen team thought it wise to demonstrate prophecy. During the Friday evening session, the Unseen team delivered multiple prophetic words to participants attending. Friday's prophetic ministry served to whet the adolescents' appetite for Saturday's prophetic training: the Hearing God workshop. As mentioned earlier, the participants enjoyed the workshop.

The project's fifth objective was to observe an increase in the participant's passion for Jesus. Survey A, Survey B, and the focus group results demonstrate a wide-spread increase of spiritual passion among the adolescents. Specifically, on survey

question three, the participants self-disclosed their passion for Jesus. Survey B demonstrated that four of six (67%) eligible participants cited an increase in passion for Jesus.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

General Reflections

Church catechisms aimed at developing disciples among adolescents are failing to reproduce disciples who carry forward Jesus' ministry. Too much of the training simply fills minds with Bible knowledge and ethical training, completely ignoring Jesus' mandate to "cure the sick, raise the dead, cleanse the lepers, cast out demons."[1] Instead, church leaders developed adolescent training methodologies upon the antiquated theology handed down from the reformers, a theology that painted Jesus as more of a sin remedy than rabbi, healer, and Lord; and nearly whitewashed the Holy Spirit completely out of the catechism. The results are tragic. Church leaders expect adolescents to maintain, and even promote the Christian faith without the Holy Spirit's power.

Adolescents in today's church face an unparalleled assault upon their faith. Media, academia, and popular culture aggressively war against the Christian ideology. Television media often portray Christians as narrow-minded bigots. Additionally, school boards antagonistically challenge American adolescents' First Amendment rights to practice and promote religion, effectively banning the Bible from the classroom. Moreover, the so-called *family friendly* media magnet, Disney, actively promotes

[1] Mt. 10:8

homosexuality[2] as a viable life option to adolescents in its theme parks and visual media. Are Christian adolescents equipped to counteract such attacks? If so, what are their weapons? From the author's viewpoint, memory verses and attendance stickers are not helping. What adolescents need is the Holy Spirit's power. They require training to hear, appreciate, and live in accordance with God's voice. It is time to change the way churches approach training adolescents.

Summary

The author initiated this project to test the effectiveness of a prophetic ministry training program aimed at adolescents in Liberal, Kansas. While local churches offer substantial discipleship opportunities for adolescents, such as Awana Clubs, Royal Rangers, and youth groups, it was the author's observation that adolescents attending Liberal, Kansas' local churches have little familiarity or appreciation for hearing God's voice. Furthermore, because God's voice is largely unfamiliar to Liberals adolescents, it makes sense that these adolescents experience very little of God's power.

With so few of Liberal, Kansas' adolescents actively walking in the dynamic reality of a communicative God, the researcher desired to attempt a prophetic training event. It was incumbent upon the researcher to measure the efficacy of a two-day prophetic conference tailored to introduce adolescents to prophetic training and activation. The author desired to see if such training increased the participants' understanding and appreciation of biblically endorsed revelatory phenomena.

[2] The author in no way wants to single out same sex attraction as a sin worse than other sins. Nevertheless, Disney aggressively promotes a pro-homosexual agenda by hosting Gay Days at both its Orlando, Florida and Anaheim, California locations. Moreover, Disney's "Good Luck Charlie" endorses an openly gay couple among the show characters.

Furthermore, the author wanted to assess the training's impact on the participants' spiritual passion, boldness, and ability to hear God's voice.

This thesis provided an extensive look into a prophetic ministry training event known as the Unseen Weekend. The Unseen Weekend delivered a useful model of prophetic education through messages and workshops. In addition, the Unseen Weekend's agenda set aside time for adolescents to receive impartation prayer through the "laying on of hands."[3] A final piece of the Unseen Weekend ministry model included ministry activation, where the adolescents took their newfound ability to hear God's voice to an outreach inside the Liberal Wal-Mart.

It is the author's proposition that when other churches and ministries introduce their adolescents to a similar prophetic training model, more adolescents will experience the realities of the Isaiah 59:21 New Covenant in profound ways, producing increased boldness, spiritual passion, and ability to hear God's voice.

Recommendations for Future Research

This project's focus was narrow in scope and the research methodology for such a project was likewise limited. What the author desires to see are studies examining the more widely used adolescent training curricula in light of biblical emphasis theology. Namely, the author desires studies that approach five outcomes.

First, a need exists for a study that evaluates the doctrinal legitimacy of popular Christian adolescent training platforms through the lens of the Prophetic Spirit of the New Covenant. Are they simply parroting the inadequate theology passed down from the

[3] Heb. 6:2

reformers? How much room do such platforms give the Holy Spirit's ministry of power? Are the curricula equipping students with a more effective witness?

Secondly, the study should examine the platforms' leadership training methods in light of Jesus' discipleship model. It is vital to discover if the platforms train volunteers in the fundamental activities of the Kingdom of God. Namely, are the volunteers trained effectively to pray, evangelize, heal the sick, prophesy, and provide deliverance ministry?

Third, the proposed study should carefully document the efficacy of the curricula by tracking the spiritual vibrancy of each training platform's top performers. Are students who excel in these training platforms reporting passion for Christ and effectiveness in ministry in the months and years following the program's completion? Are they serving in a church? Do they actively engage in evangelism? Where do they sense God's leading?

Fourth, such a study would prove fascinating if it compared these popular Christian adolescent training platforms with a training platform offered in a two-third's world context. Likewise, the author foresees beneficial outcomes of a side-by-side comparison of the platforms' doctrines, leadership development programs, and long-term efficacy. Helpful questions might include, "Which platform more clearly imitates Jesus' doctrine and training model?" "How might the platforms perform in different contexts?"

Finally, the author believes that the proposed study may identify a need to publish an alternate adolescent training platform, one that provides students with a more biblical, Spirit-led theology, one that actively prepares students with the same skills Jesus gave his disciples: hearing God's voice, healing, evangelism, deliverance, and prophecy. With this in mind, discovering the potential interest level of Christian publishing companies would help round out the study.

Conclusion

The problem addressed in this thesis was a lack of prophetic ministry training tailored for adolescents, and the inherent repercussions resulting from the deficiency in training; namely, miniscule experience and appreciation of biblically sanctioned revelatory phenomena. In short, adolescents who do not learn to value God's voice, do not resemble Jesus, who relied completely upon hearing God: "the Son can do nothing on his own, but only what he sees the Father doing."[4] When church leaders fail to train adolescents in prophetic ministry, what results is a continued misinterpretation and misunderstanding of the prophetic nature of the New Covenant.

The author's hypothesis was that by means of a weekend prophetic ministry training conference, adolescents would experience greater understanding, appreciation, and application of biblically endorsed prophetic phenomena. The information and findings of this thesis confirm the hypothesis.

The training event resulted in emergent codes that clarify the training's results. Initially, data demonstrated the Unseen Weekend's efficacy. Surveys results, focus group discussions, and context associate journals confirmed the training's overall success. Secondly, the data pointed to an increase in spiritual passion among the adolescents. It was not surprising that introducing adolescents to timely messages, anointed worship, applicable trainings, and an exciting public outreach prompted the students to report a greater passion for Jesus. Thirdly, a portion of the participants experienced a newfound boldness, one that empowered them to pursue Christ's commission through previously

[4] Jn. 5:19

acknowledged fear barriers. Finally, the participants reported, through multiple indices, both new appreciation and experiences of hearing God.

Progression

In chapter one the author explained the ministry focus, presenting a detailed spiritual autobiography. Furthermore, the author identified the ministry context, Trinity Faith Church in Liberal, Kansas, and selected the adolescents and context associates from the Liberal area. Within this context, the project hypothesis proved reliable, as most adolescents attending the Unseen Weekend progressed beyond their initial negligible prophetic training and appreciation.

In chapter two, the author exhibited the theoretical foundation, forming the biblical, historical, and theological foundations for the adolescents' prophetic training, and recognizing the biblical support for scripturally endorsed prophetic ministry along with requisite revelatory phenomena. Likewise, a transitory examination into the lives of Gregory of Nazianzus, Augustine of Hippo, Isaac of Nineveh, and Simeon the New Theologian provided a historical basis for post-canonical believers hearing God's voice. In addition, the author weighed the importance of a theology based upon biblical emphasis against more traditional Protestant theology, noting that Scripture clearly argues that hearing God's voice is central to the New Covenant.

The third chapter addressed the investigation of other research methodologies. The author evaluated Edgar Gonzalez Jaime's dissertation, *Assessing the Impact of Prophetic Ministry upon the Leadership of City of Praise Christian Church*, as well as,

Tom Litteer's dissertation, *Praying for the Sick: A Training Program for Members of Living Waters Fellowship*. Additionally, chapter three incorporated a literature review.

The fourth chapter demonstrated the author's research progression, from an examination of resources directly related to the prophetic training of adolescents to an exploration of revival history. Furthermore, chapter four described methodology and design of the model used in the research project's analysis, a project that observed the impact of a prophetic training conference upon adolescents. In addition, chapter four asserted the hypothesis of the research project, moved toward discussing appropriate qualitative research methodology, and concluded with a description of data analysis, procedures, and interpretation.

Fifth, the author verified the prophetic training event's efficacy using a one shot-phenomenological case study. The author collected data from the surveys, focus group interviews, and context associate journals, taking note of emerging codes that assisted in comprehending the project's data.

Certainly, most Christian believers want adolescents to receive the best available training. The author suggests that such training must include well-balanced prophetic instruction and activation. Beyond doubt, this thesis demonstrates that adolescents participating in this project grew significantly in their understanding of and appreciation for prophetic ministry.

APPENDIX A

SURVEYS A and B

SURVEYS

Date of Birth: _____ Circle the Appropriate Answer

1. Gender:

Male Female

2. Age:

5-10 11-15 16-20 21+

3. Describe your passion for Jesus:

No Passion Slightly Passionate Moderately Passionate Passionate Very Passionate

4. Does God speak through the Bible, through impressions, through dreams, through visions, through circumstances, through words of knowledge, and/or directly?

No I Don't Know Maybe Definitely Yes He Spoke to Me Recently

5. I have received communication from God through the Bible:

Never Maybe Once Occasionally Definitely Yes Multiple Times

6. I have received communication from God through an impression:

Never Maybe Once Occasionally Definitely Yes Multiple Times

7. I have received communication from God through a vision/mental picture:

Never Maybe Once Occasionally Definitely Yes Multiple Times

8. I have received communication from God through a dream:

Never Maybe Once Occasionally Definitely Yes Multiple Times

9. I have received communication from God through circumstances:

Never Maybe Once Occasionally Definitely Yes Multiple Times

10. I have received communication from God through words of knowledge:

Never Maybe Once Occasionally Definitely Yes Multiple Times

11. I have received communication from God through His audible voice.

Never Maybe Once Occasionally Definitely Yes Multiple Times

12. How important is it that God speaks to a person like you?

Not Important Not Sure Somewhat Important Important Extremely Important

13. How often do you pray?

I Don't Pray Once a Month Weekly Daily Several Times a Day

14. How important is prayer to you?

Not Important Not Sure Not Much Important Extremely Important

15. Have you ever prayed for someone in person (for help, healing, encouragement)?

No I Don't Know Maybe Yes I prayed for someone this week

16. Does God heal people?

No I Don't Know Maybe Yes I've Witnessed a Healing

17. Does God want to heal people through your prayers?

No I Don't Know Maybe Yes I Prayed for Someone Who Got Healed

Questions 18, 19, and 20 were included in Survey B:

18. What did you like about the conference?

19. How do you feel about ministering to other people?

20. Would you like to attend another conference like this in the future?

APPENDIX B

OPEN LETTER TO LIBERAL MINISTERIAL ALLIANCE

June 4, 2014

Dear Pastors, Youth Directors, and Church Leaders,

I am very excited to share with you my upcoming project toward my Doctor of Ministry with United Theological Seminary. My project is relatively simple in scope: I am hosting a youth and young adult conference known as The Unseen Weekend on Friday, July 18th and Saturday, July 19th at Trinity Faith Church. All local youth groups are invited to participate. There is no cost for the event.

My project's purpose is to train and mobilize young people to draw near to the Lord in worship, learn to listen to His still small voice, receive evangelistic and prayer ministry training, and utilize such training in a community outreach event. The community outreach is designed to offer our community a 'significant touch' (think Engel Scale) rather than trying to steer them toward any particular church body.

The young people will not be trained in cold call evangelism; rather, they will simply listen, offer prayer in Jesus' name, and if the opportunity allows, lead the prayee to Christ. Furthermore, Unseen Ministries avoids spiritual hype, arguments, and Bible beatings that can leave a bad taste in the mouth of our community. Our young people will find the conference's low-key, servant-minded approach appealing as well.

Though I am responsible for the conference, this old guy will allow a group of young revivalists from Arizona, known as Unseen Ministries, to lead the event. My role during the weekend is to coordinate pre and post-conference surveys, leader journals, and focus groups. I have years of personal experience dealing with the young adults who make up Unseen Ministries, in fact, I was on staff for nearly five years with the Unseen's leader, Kyle Hammerquist. They are successful educators, bankers, and entrepreneurs whose hearts resound with the love of Christ. I am confident that they will leave Liberal a better place than when they arrived.

Thank you for considering my project as a potential summer conference for your church's youth.

Michael S. Miller D.Min. (Candidate)
Senior Pastor
Trinity Faith Church
Liberal, Kansas
620-417-6415

APPENDIX C

UNSEEN WEEKEND PROMOTIONAL MATERIALS

LEADER AND TIMES JULY 14, 2014

Summertime is an excellent time for older kids and youth to get an opportunity to grow in their spirituality. It is wonderful that many older kids and youth attend church camps. Since church camps normally are limited to one week, older kids and youth can supplement their spiritual passion during the remaining weeks of summer with the City Invasion Weekend in Liberal this Friday and Saturday. City Invasion Weekend is led by Unseen Ministries, a group of Young Revivalists who bring excellent worship, training, and outreach to towns throughout Arizona, Colorado, Texas, and Kansas. Older kids and youth will connect with other area kids on Friday evening and Saturday morning within the friendly confines of Trinity Faith Church in Liberal. The City Invasion continues Saturday afternoon as well-chaperoned teams of young people take the gospel of Jesus Christ to local markets and parks. On Saturday evening at 7 p.m., City Invasion is partnering with LYFE (Liberal Youth Fully Empowered), a cross-denominational youth outreach to bring the proclamation and demonstration of Jesus Christ to Light Park in Liberal. This event concludes the youth conference with a Christian rap artist, local hip-hop dancers, and a powerful message by the Unseen's Kyle Hammerquist. Again, the entire event is free.

PUBLIC SERVICE ANNOUNCEMENT

To: Public Affairs Director
From: Trinity Faith Church
RE: Free Summer Youth Conference at Trinity Faith Church in Liberal, KS.
Date: July 18-19, 2014.

Summertime is an excellent time for older kids and youth to grow in their relationship with the Lord Jesus. It is wonderful that many older kids and youth attend church camps; however, church camps normally are limited to one week. How are older kids and youth supposed to keep their passion burning during the remaining weeks?

One solution is for families and youth leaders to bring older children and youth to the City Invasion Weekend in Liberal, Kansas on Friday, July 18th and Saturday, July 19th. City Invasion Weekend is led by Unseen Ministries, a group of Young Revivalists who bring excellent worship, training, and outreach to towns throughout Arizona, Colorado, Texas, and Kansas.

Older kids and youth will connect with other area kids on Friday evening and Saturday morning within the friendly confines of Trinity Faith Church in Liberal, Kansas. The City Invasion continues Saturday afternoon as well-chaperoned teams of young people take the gospel of Jesus Christ to local markets and parks.

On Saturday evening at 7 p.m., City Invasion is partnering with LYFE (Liberal Youth Fully Empowered), a cross-denominational youth outreach to bring the proclamation and demonstration of Jesus Christ to Light Park in Liberal, Kansas. This event concludes the youth conference with a Christian Rap Artist, local Hip Hop dancers, and a powerful message by the Unseen's Kyle Hammerquist. Again, the entire event is FREE.

Thank you in advance for helping connect older kids and youth to City Invasion Weekend on July 18-19, 2014.

RADIO 15 Seconds:
Keep the kids' passion for Christ burning white hot this summer by bringing them to City Invasion, a free cross-denominational youth conference held at Trinity Faith Church in Liberal, Kansas on July 18-19. Your kids will learn to serve, pray, and share Christ. Call 620-417-6415 for information and to register your youth.

RADIO 30 Seconds:
Parents and Youth Pastors, church camp was awesome…but now how will you keep your youth's Godly passion burning this summer? Here's a suggestion, bring your youth to City Invasion, a free youth conference for kids ages 10 and up at Trinity Faith Church in Liberal, Kansas on July 18-19. City Invasion will equip your kids to serve, pray, and

share Jesus with others in the community. For more information and to register your youth, call Pastor Michael Miller at 620-417-6415.

APPENDIX D

TEACHING NOTES

KYLE HAMMERQUIST TEACHING NOTES

Being Like Christ

OBJECTIVE:
Students will understand their identity, what is available to them through Christ, and be fired up to walk in the fullness of their destiny.

SUB-OBJECTIVES (How will they arrive at the objective):
Students will recognize their identity as children of God
Students will be convinced that God is a GOOD father
Students will know what it means to be and act as a child of Father God

SERMON OUTLINE:
What is Unseen?
- Vision (transform cultures, release dreamers)
  - We're normal people trying to do something for Jesus
- Unseen (Name)
  - 1Corinthians 2:9 "No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him."
  - 1 Corinthians 2:10 But it was to us that God revealed these things by his Spirit. For his Spirit searches out everything and shows us God's deep secrets.
- Upside Down Tree (Logo)
  - Rooted in heaven producing fruit on earth

Who is God?
- The first step in walking in our identity is discovering who God is
  - That is why the bible is so important
  - He is the I AM, exactly what we need wherever we are
- My discovery
  - GOD IS GOOD and HE IS OUR DADDY
- We are sons and daughters of the most high
  - Romans 8:23
  - Galatians 4:5-7
    - (5) God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. (6) And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, "Abba, Father." (7) Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir.
  - Paul understood what adoption meant: legal childhood
- God is Good
  - Look at fathers around you they just desire to help their children be all they can be (PICTURES)
  - Team Hoyt
  - God is better than the best earthly dad

Matt 7:11- So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him.
Luke 11:13- So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him."

Who are we?

We are sons and daughters that are invited in to the family of Christ
We are called to be like Christ
Jesus preached good news and did many things

Matt 11:2 - Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?" Jesus answered and said to them, "Go and report to John what you hear and see: the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. "And blessed is he who does not take offense at Me."

ἔργα - erga- works

CLOSURE: Join me in the call

Light of the Word
Jesus the light of the world /TRANSITION TO/ we are the light of the world

HE IS LIGHT John 8:12- Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."
WE ARE LIGHT Mat 5:14 "You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

ἔργα- erga- works

This all about taking personal responsibility
The enemy cannot quench your light, but he can try to get you to hide it. NO COMPETITION BETWEEN LIGHT AND DARK. There is no place too dark for Jesus.

FAITH HAMMERQUIST TEACHING NOTES

What is a word of knowledge?

It is a supernatural revelation of information by the Holy Spirit. 1 Corinthians 2:12-13.

How does God give words of knowledge? Feeling, Seeing, Reading, Impression (thinking or feeling), Speaking, Dream or Vision, Other.

Words of knowledge build faith. Faith is spelled R.I.S.K.

Love. Mark 16:15. You are giving them a taste of heaven.

What are some ways you hear from God?

Ask God for a word of knowledge.

Partner Share.

Word of knowledge for the outreach.

HEITH READE TEACHING NOTES

Key Texts: John 4:21-24; Colossians 1:15-20

Art was and is and always has been an avenue of human expression toward a subject. Typically an expression of praise or adoration.

The question is: Is it ok to use art to express our adoration and praise for God? The argument against open expression in worship is that it takes people's focus off of God. But what if everyone expressed the way they're comfortable, then no one would be distracted by the other because they would be focused on God and praising Him.

Football game analogy.

My point is this: Jesus represents the redeeming and creative nature of our God. God found it pleasing to rest his Spirit in Jesus. And that same Spirit rests in us. As the redeemed of God we are filled with a creative expression of the redeeming work that was done in us. During worship it is ok to show God how much we adore Him by creating beautiful art for Him.

Talk about the kids in the nursery during worship practice.

ARI CROSBY TEACHING NOTES

Radical Worshipping

1. What does a lifestyle of worship look like?
   - Choosing to worship God in everything: exciting and mundane.
   - "Praise Habit" pg. 13-14
   - We are called to constant worship – Psalm 64:10 (MSG) "Good hearted people, make PRAISE YOUR HABIT.
   - Constant communication and involvement with the Father. Allowing Him to be part of every aspect of your life and not restricting Him to be part of your Church life.
   - Kelly Clark – Doing what you love with the One you love
   - God's presence being in every part of our lives is allowed by the tearing of the curtain that separated the Holy of Holies and the rest of the temple in Jerusalem.
   - Hebrews 9:7 – High Priests that were ordained by God and set apart from others could only enter the Holy of Holies once a year on the Day of Atonement (atoning for sins), upon offering a proper blood sacrifice and having lived a life of holiness the year prior. If they was still sin in their heart when they entered in the unrestricted presence of God they would fall dead upon entering the vastness of God. Other priests would tie a rope around the priests entering the room to pull their bodies out if they dropped dead.
   - HOWEVER! What Happened when Jesus was crucified? → Matthew 27:51 – the veil was torn in two down the middle
   - Exodus 26 – Description of Tabernacle
   - It was estimated that the curtain that guarded the Holy of Holies was 4 inches thick and symbolized the end of living with limited access to God's presence and in that moment, the presence of God was released into all the earth and given to everyone.
   - Hebrews 9:11-15 You don't have to be a High Priest to enter. Jesus was the ultimate atonement for us, thus allowing us the freedom to access His unrestricted presence anywhere without a blood sacrifice. He was the blood sacrifice.
   - Worship is the foundation of a relationship with the King → Worship brings honor which He is the most worthy of. Being in relations with God requires the consistent honoring of the marvelous things he has done for his children, which creates a lifestyle built upon and centered around worship and honor.
   - Talk about David – man after God's own heart, quiet time with God beginning early in his life and through learning about God he went on to greatness.

2. What comes with a lifestyle of worship?
   - Healing
   - Isaiah 61:3 – beauty for ashes, joy instead of mourning, a garment of praise instead of a spirit of despair

- 61:7 – Instead of shame you will receive a double portion, instead of disgrace you will rejoice in your inheritance, and everlasting joy will be yours
- Protection
- Psalm 91:1, 4 – whoever dwells in the most high will rest in the shadow of his wings, he will cover you with his feathers and under his wings you will find refuge
- Forgiveness of sins and eternal life
- Psalm 103:1-5 → praise the Lord! who forgives all sins, heals your diseases, redeems your life form the pit and crowns you with love and compassion, who satisfies your desire with good things so that your youth is renewed like the eagle's.
- You see your dreams fulfilled - David's dream
- Being around God all the time and living your life based around His presence and bringing Him praise will result in an outward manifestation of the gifts He has given you and the lessons He has taught. Not only that, you will being to see fulfillment of promises given to you as you are faithful with stewarding your relationship with Him and fixing you eyes on Him daily.
- When we live a life of worship in the Spirit and commune with God consistently we receive joy, peace, and love, and we learn how to be patient, faithful, kind, good, gentle, and have self-control. (Gal. 5:22)
- You become like the people you spend most of your time with so by spending time with God you are able to: learn from Him and his ways, grow in faith and your ability to trust Him with even the littlest decisions and thus grow in your ability to hear His voice, to prophecy and grow in the gift of healing → because you know His voice ad His ways, and trust Him.
- Essentially, by living a lifestyle of worship, you receive a complete transformation in spirit, body and mind.
    1. Learning from the spirit to have a more active in spiritual gifts which causes relationship with God flourishes → John 14:26-27
    2. New method of thinking through God's help and placing trust in Him with even the little things
    3. Possibility of physical healing and an outward manifestation of learning God's ways. People will notice when you have more joy or patience than before. → 2 Corn 3:18 – NIV and MSG

– David's dream was to see a temple for God → Solomon fulfilled dream because of what his father was able to teach him what living a lifestyle for God looked like. Called a man after God's own heart because of his closeness and ability to learn how God acts just like in 2 Corn 3

3. What does it cost to live a lifestyle of worship?
    - Everything! Every part of your life. How are you supposed to allow God to be your everything and consume us if we don't allow Him to be part of everything?
    - Galatians – Christ calls us to be crucified with Him, abandoning our old selves and lives to live a life of complete worship and focus on him.
    - 1 John 2:6→ learn to act like Christ and walk how he walked

- Ephesians 4:22-31

- It requires that you surround yourself with people who encourage you, challenge you and lift you up. It might cost giving up a friend or group of friends that compromises your relationship with God. Maybe it requires giving up an idol that comes between you and Christ (video games, social media, money, etc.) IT COSTS EVERYTHING.
- It almost cost David his life to keep his integrity and stand for God, but he had people like Jonathan to surround him and uplift him
- ENDING → "Jesus Culture" Pg. 112

BIBLIOGRAPHY

Ammerman, Nancy, Jackson Carroll, Carl Dudley, and William McKinney, eds. *Studying Congregations: a New Handbook*. Nashville: Abingdon Press, 1998.

Atkinson, David J., David F. Field, Arthur F. Holmes, and Oliver O'Donovan, eds. *New Dictionary of Christian Ethics & Pastoral Theology*. Downers Grove, IL: IVP Academic, 1995.

Augustine, St. *Concerning the City of God Against the Pagans*. London, England: Penguin Classics, 2004.

Bailey, Kenneth E. *Jesus through Middle Eastern Eyes: Cultural Studies in the Gospels*. Downers Grove, IL: IVP Academic, 2008.

Baker, Heidi. *Birthing the Miraculous*. Lake Mary, FL: Charisma House, 2014.

Barth, Karl. *Church Dogmatics*. Louisville, KY: Westminster John Knox Press, 1994.

Bennett, Dennis J., and Rita Bennett. *The Holy Spirit and You: a Study-Guide to the Spirit-Filled Life*. Revised ed. South Plainfield, NJ: Bridge-Logos Publishers, 1987.

Bickle, Mike. *Growing in the Prophetic*. Lake Mary, FL: Charisma House, 2008.

Birch, Bruce C., Walter Brueggemann, Terence E. Fretheim, and David L. Petersen. *A Theological Introduction to the Old Testament*. 2nd ed. Nashville: Abingdon Press, 2005.

Bosworth, F.F. *Christ the Healer*. New ed. Grand Rapids, MI: Chosen Books, 2008.

Brown, Candy Gunther. *Global Pentecostal and Charismatic Healing*. New York: Oxford University Press, 2011.

Brown, David, A.R. Fausset, and Robert Jamieson. *Commentary Critical and Explanatory On the Whole Bible*. 4 ed. Oak Harbor, WA: Logos Research Systems, Inc., 1997.

Cannistraci, David. *The Gift of Apostle.* Ventrua, CA: Regal, 1996

Clark, Randy. *Ministry Team Training Manual*. 7th ed. Mechanicsburg, PA: Apostolic Network of Global Awakening, 2012.

———. School of Healing and Impartation Workbook: *Revival Phenomena and Healing.* Mechanicsburg, PA: Global Awakening, 2008.

———. *There Is More! The Secret to Experiencing God's Power to Change Your Life*. Minneapolis, MN: Chosen Books, 2013.

Clebsch, William A., and Charles R. Jaekle, eds. *Pastoral Care in Historical Perspective.* New ed. Lanham, MD: Jason Aronson, Inc., 1994.

Cooke, Graham. *Developing Your Prophetic Gifting*. Grand Rapids, MI: Chosen, 2003.

Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd ed. Thousand Oaks, CA: SAGE Publications, Inc., 2009.

Crosby, Ari. "Worship as a Lifestyle." Lecture, Trinity Faith Church, Liberal, KS, July 19, 2014.

DeArteaga, William. *Forging a Renewed Hebraic and Pauline Christianity.* prepublication, 2012.

———. *Quenching the Spirit: Examining Centuries of Opposition to the Moving of the Holy Spirit.* Lake Mary, FL: Creation House, 1992.

Dedmon, Kevin. *The Ultimate Treasure Hunt: a Guide to Supernatural Evangelism through Supernatural Encounters*. Shippensburg, PA: Destiny Image, 2007.

Deere, Jack S. *Surprised by the Power of the Spirit*. Grand Rapids, MI: Zondervan, 1996.

———. *Surprised by the Voice of God: How God Speaks Today through Prophecies, Dreams, and Visions*. Grand Rapids, MI: Zondervan, 1996.

Duewel, Wesley L. *Revival Fire*. Grand Rapids, MI: Zondervan, 1995.

Dunn, James D. G. *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament.* Grand Rapids, MI: Eerdmans, 1997.

———. *New Testament Theology: an Introduction*. Nashville, TN: Abingdon Press, 2009.

———. *The Theology of Paul the Apostle*. Grand Rapids, MI: Eerdmans Publishing Company, 2006.

Elwell, Walter A., ed. *Evangelical Dictionary of Theology*. 2nd ed. Grand Rapids, MI: Baker Academic, 2001.

Escobar, Samuel. *The New Global Mission: the Gospel from Everywhere to Everyone*. Downers Grove, IL: IVP Academic, 2003.

Fee, Gordon D. *God's Empowering Presence: the Holy Spirit in the Letters of Paul*. Reprint ed. Grand Rapids, MI: Baker Academic, 2009.

———. *Listening to the Spirit in the Text*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2000.

Gangel, K. O. "Integrating Faith and Learning: Principles and Process." *Bibliotheca Sacra* (April 1978): 99-108.

Goll, Jim W. *The Seer*. Shippensburg, PA: Destiny Image, 2004.

Gonzalez, Justo L. *The Story of Christianity*. Rev. and updated (ed.), 2nd ed. Vol. 1 of *The Story of Christianity*. New York, NY: HarperOne, 2010.

Gootjes, N. H. "General Revelation in Its Relation to Special Revelation." *Westminster Theological Journal* 151 (September 1989): 359.

Green, Gene L. "'As for Prophecies, They Will Come to an End': 2 Peter, Paul and Plutarch on 'The Obsolescence of Oracles'." *Journal for the Study for the New Testament* 82:3 (June 2001): 107–22.

Green, Michael. *I Believe in the Holy Spirit*. Rev. ed. Grand Rapids, MI: Eerdmans Publishing Company, 2004.

Greig, Gary and Springer, Kevin (eds.). *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used By Jesus and the Early Church Meant for the Church Today?: A Biblical Look at How to Bring the Gospel to the World with Power*. Ventura, Calif.: Regel Books, 1993.

Grenz, Stanley J. *Theology for the Community of God*. Grand Rapids, MI: Eerdmans Publishing Company, 2000.

Grudem, Wayne A. *The Gift of Prophecy in the New Testament and Today*. 1st ed. Westchester, IL: Crossway Books, 1988.

Grudem, Wayne and Richard B. Gaffin. *Are Miraculous Gifts for Today?: Four Views*. Grand Rapids, Mich.: Zondervan Pub., 1996.

Guion, Lisa A., Diehl, David C., and McDonald, Debra. "Triangulation: Establishing the Validity of Qualitative Studies." University of Florida IFAS Extension, http://edis.ifas.ufl.edu/fy394#FOOTNOTE_2 (accessed November 21, 2013).

Gumbel, N. *Alpha Course Manual*. 2nd ed. Brompton, UK: Alpha Books, 2004.

Hammerquist, Faith. "Hearing God." Lecture, Trinity Faith Church, Liberal, KS, July 19, 2014.

Hamon, Bill. *Prophets and Personal Prophecy: God's Prophetic Voice Today.* Vol. 1. Shippensburg, PA: Destiny Image, 1987.

———. *Prophets and the Prophetic Movement: God's Prophetic Move Today.* Vol. 2. Shippensburg, PA: Destiny Image, 1990.

———. *Prophets Pitfalls and Principles: God's Prophetic People Today.* Vol. 3. Shippensburg, PA: Destiny Image, 1990.

Hoffmeier, J. K. "The Heavens Declare the Glory of God: The Limits of General Revelation." *Trinity Journal* 21, no. 1 (2000): 17-24.

Jaime, Edgar Gonzales. "Assessing the Impact of Prophetic Ministry upon the Leadership of Praise Christian Church." DMin diss., Oral Roberts University, 2009.

Jamieson, Robert, A. R. Fausset, and David Brown. *Commentary Critical and Explana tory on the Whole Bible*. Oak Harbor, WA: Logos Research Systems, Inc., 1997.

Jenkins, Philip. *The New Faces of Christianity: Believing the Bible in the Global South.* New York: Oxford University Press, 2008.

Johnson, Bill. *When Heaven Invades Earth.* Shippensburg, PA: Destiny Image Publishers, 2005.

Johnson, Bill, and Randy Clark. *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick*. Grand Rapids, MI: Chosen Books, 2011.

Kelsey, David H. *The Uses of Scripture in Recent Theology*. Philadelphia, PA: Fortress, 1975.

Kelsey, Morton T. *Discernment: A Study in Ecstasy and Evil.* New York, NY: Paulist Press, 1978.

———. *God, Dreams, and Revelation: A Christian Interpretation of Dreams*. Rev. and expanded ed. Minneapolis, MN: Augsburg, 1991.

———. *Healing and Christianity in Ancient Thought and Modern Times*. New York, NY: Harper and Row, 1973.

———. *Tongue Speaking: The History and Meaning of Charismatic Experience*. New York, NY: Crossroad, 1981.

Keener, Craig S. *Gift and Giver: the Holy Spirit for Today*. Grand Rapids, MI: Baker Academic, 2001.

———. *Miracles: the Credibility of the New Testament Accounts*. Grand Rapids, MI: Baker Academic, 2011.

Kraft, Charles H. *Christianity with Power: Your Worldview and Your Experience of the Supernatural*. Ann Arbor, MI: Servant Publications, 1989.

Kuhlmann, Kathryn. *I Believe in Miracles*. Old Tappan, NJ: Fleming H. Revell, 1969.

Ladd, George Eldon. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God.*Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1990.

———. "The Holy Spirit in Galatians." In *Current Issues in Biblical and Patristic Interpretation*. Edited by Gerald Hawthorne. Grand Rapids: Eerdmans, 1975.

Lake, John G. *John G. Lake On Healing*. New Kensington, PA: Whitaker House, 2009.

The Lexham Analytical Lexicon to the Greek New Testament. Logos Bible Software, 2011.

Litteer, Thomas A. "Praying for the Sick: A Training Program for Members of Living Waters Fellowship." DMin diss., United Theological Seminary, 2013.

Mann, Thomas. *The Oxford Guide to Library Research*. 3rd ed. New York: Oxford University Press, 2005.

Martin, David. *Tongues of Fire: The Explosion of Protestantism in Latin America.* Cambridge, MA: Blackwell, 1990.

McConville, J. Gordon. *Exploring the Old Testament, Volume 4: a Guide to the Prophets*. Downers Grove, IL: IVP Academic, 2008.

McGrath, Alister E., ed. *The Christian Theology Reader*. 3rd ed. Malden, MA: Wiley-Blackwell, 2007.

Merrill, Eugene H. *An Historical Survey of the Old Testament*. 2nd ed. Grand Rapids, MI: Baker Academic, 1992.

Miller, Stephen M. *The Jesus of the Bible*. Uhrichsville, OH: Barbour Books, 2009.

Moreland, J. P. *Kingdom Triangle: Recover the Christian Mind, Renovate the Soul, Restore the Spirit's Power*. Grand Rapids, MI: Zondervan, 2007.

Morphew, Derek J. *Breakthrough: Discovering the Kingdom*. Cape Town, South Africa: Vineyard International Publishing, 2007.

Murray, J. "Special Revelation and the Word of God." *Westminster Theological Journal* 124 (May 1962): 205-9.

Oconer, Luther Jeremiah. 2009. "The Manila Healing Revival and the First Pentecostal Defections in the Methodist Church in the Philippines." *Pneuma*, 31, no. 1 (2009): 66-84.

Primitive Christian Publishers: "An Inside Look at the Church of God (Restoration) and Related Denominations," http://www.elcristianismoprimitivo.com/Church_of_God_Restoration.pdf (accessed September 21, 2012).

Reade, Heith. "Releasing the Arts in Worship." Lecture, Trinity Faith Church, Liberal, KS, July 19, 2014.

Reece, Barry L., and Rhonda Brandt. *Effective Human Relations in Organizations*. 3rd ed. Boston,MA: Houghton Mifflin School, 1987.

Robeck, Cecil M., and Jr. *The Azusa Street Mission and Revival: the Birth of the Global Pentecostal Movement*. Nashville: Thomas Nelson, 2006.

Robinson, Nigel. "Experience Youth Movement." Experience Youth Movement. Accessed December 19, 2013. https://www.facebook.com/ExperienceYM.

Ruthven, Jon Mark. *On the Cessation of the Charismata: the Protestant Polemic On Post-Biblical Miracles. Revised & Expanded Edition*. Tulsa, OK: Word & Spirit Press, 2011.

———. *What's Wrong with Protestant Theology? Tradition Vs. Biblical Emphasis*. Tulsa, OK: Word & Spirit Press, 2013.

Schaff, Philip, and David Schley Schaff. *History of the Christian Church*. Vol. 2. New York: Charles Scribner's Sons, 1910.

Tyson, John R., ed. *Invitation to Christian Spirituality: an Ecumenical Anthology*. New York, NY: Oxford University Press, 1999.

Vineyard USA. "A Heritage of Leadership." Accessed September 25, 2012.http://www.vineyardusa.org/site/heritage-leadership.

Vyhmeister, Nancy Jean, and Terry Dwain Robertson. *Your Guide to Writing Quality Research Papers for Students of Religion and Theology*. 3rd ed. MI: Zondervan, 2014.

Wallis, James. *Presenting Your Church: Apostolic Faith Church*. Liberal, KS: Campbell Funeral Home, 1970.

Weems, Jr., Lovett. "No Shows: The Decline in Worship Attendance." United Methodist FoundationofLouisiana. http://www.umf.org/userfiles/NoShows%20-20Church%20 Attendance.pdf (accessed November 17, 2012).

Welchel, Tommy, and Michelle Griffith. *True Stories of the Miracles of Azusa Street and Beyond: Re-Live One of the Greatest Outpourings in History That Is Breaking Loose Once Again*. Shippensburg, PA: Destiny Image, 2013.

Wilhoit, James C. *Spiritual Formation as If the Church Mattered: Growing in Christ through Community*. Grand Rapids, MI: Baker Academic, 2008.

Wilson, Ralph. "The Holy Spirit as the Agent of Renewal." diss., Fuller Theological Seminary, 1984.

Wimber, John. *Everyone Gets to Play*. Boston, MA: Ampelon Publishing, 2009.

Wimber, John, and Kevin Springer. *Power Encounters Among Christians in the Western World*. San Francisco, CA: HarperCollins, 1988.

———. *Power Evangelism*. 2 ed. Grand Rapids, MI: Chosen Books, 2009.

———. *Power Healing*. San Francisco, CA: HarperOne, 2009.

———. *Power Points: Your Action Plan To--hear God's Voice, Believe God's Word, Seek the Father, Submit to Christ, Take up the Cross, Depend On the Holy Spirit, Fulfill the Great Commission*. San Francisco, CA: HarperCollins, 1991.

Zaprometova, Olga. "Experiencing the Holy Spirit: A Pentecostal Reading of the Early Church Fathers. Part 1, Gregory the Theologian." *Journal of the European Pentecostal Theological Association* 29, no. 2 (Autumn 2009): 4-13. ATLA 0001742125.

———. "Experiencing the Holy Spirit: A Pentecostal Reading of the Early Church Fathers. Part 2: Isaac of Nineveh and Simeon the New Theologian." *Journal of the European Pentecostal Theological Association* 30, no. 1 (Spring 2010): 1-19. ATLA0001780062.